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Pointed Paragraphs

IGNORANCE OF RELIGION

THE CHURCH must adopt an adequate program to counteract the religious illiteracy and the immoral ideals which threaten society like a deadly plague. The Church must battle against the irreligious or at best the non-religious ideals of the home life. The absence of the family altar and religious instructions are sending out a generation of religious illiterates from even church homes. America must re-establish the religious home instruction of its early years, in which our democracy took on vigorous growth.—*United Presbyterian.*

Do not have your concert first, then tune your instruments afterwards. Begin the day with the Word of God and prayer, and get first of all in harmony with him.—J. Hudson Taylor.

"WHICH HAVE NO HOPE"

Shortly after the death of Irvin S. Cobb, author and humorist, the Associated Press carried an open letter ("To Whom It May Concern") in which Mr. Cobb gave directions for his funeral. He refers to the "unhappy," "dismal," "cruel," "paganish," "distressing," "harrowing" kind of funerals that church members receive, orders that his body be burned and the ashes buried with no ceremonial of Church or ministry. In the course of these instructions Mr. Cobb's letter, written a few months before his death, expresses the author's scorn and contempt for Christian doctrine, rejects and ridicules the prospect of heaven and hell, preferring the company of the damned, and blaspheming at the revelation of God in the Old Testament. It is safe to say that no burial directions more expressive of hatred of the Church and of Christian doctrine are on record. And none more expressive of utter hopelessness. Cobb pretends to care nothing for what might come to him hereafter, yet takes two thousand words to say what should not and what should be done at his funeral, the entire document being the record of thoughts of extreme uneasiness in the prospect of death.

In writing to the Thessalonians, Paul makes reference to those who die without hope (1 Thess. 4:13) and in the verses which follow speaks of those who sleep in Jesus and whom God will bring with Him, who shall be ever with the Lord—"Wherefore comfort one another with these words." The crude blasphemies of Irvin Cobb's letter at least demonstrate the difference between the dying Christian and the dying unbeliever, the confident hope of the one and the horror of the grave and its corruption obsessing the other. In this respect this sorry document will have after all served a purpose.—Theodore Graebner in *Lutheran Witness.*

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away. And after all the use that is made of them, they are still not exhausted.—Dean Stanley.

OZYMANDIAS

Dr. David M. Robinson, professor of Archaeology of the Johns Hopkins University, told the students of the University of Chattanooga that if national leaders would study archaeology they might find means of averting wars. Dr. Robinson developed his viewpoint with the expert knowledge of one who has led four archaeological expeditions to Greece.

I met a traveler from an antique land
Who said, "Two vast and trunkless legs of stone
Half sunk, a shattered visage lies . . .
And on the pedestal these words appear:
'My name is Ozymandias, king of kings;
Look on my works, ye mighty, and despair!'
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away." —*Chattanooga Times.*

Society cannot exist unless a controlling power upon will and appetite be placed somewhere; and the less there is of it within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters.—Edmund Burke.

A GOD WHO HEARS

When Gerhardt was exiled from Brandenburg by the Elector because he was true to conscience, he went forth, poor and homeless, accompanied by weeping wife and children. At night they sought refuge in a wayside inn. Gerhardt, unable to comfort them, went out into the wood to pray. As he prayed, the text, "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass," pressed itself upon him and comforted him. Then, pacing to and fro in the forest, he composed the hymn, "Give to the wind thy fears." With this text and hymn on his return he comforted his wife, and they retired for the night in trustful confidence that God would care for them. They had hardly retired before a thunderous knock at the door roused them all. It was a mounted messenger from Duke Christian of Merseburg, riding in hot haste to deliver a sealed packet to Dr. Gerhardt. Opening it, he found an invitation from the duke offering him "church, people, home and livelihood, and liberty to preach the Gospel as your heart may prompt."—*Adapted.*

IF WE DO NOT FIND GOD

If we do not find God walking with us, it is not because He has vanished of His own accord, or has been banished by the hypotheses of science, or has been driven from the world by its sin and wickedness.

It is because we have failed to cultivate our vision, our power to see Him, our gifts of communion and fellowship. We have trained our eyes to see things, to count dollars, to measure distances. We have neglected the most important capacity that belongs to man, the capacity to see God.—*Rufus M. Jones.*

We think today that we can prove the value of religion by writing books about it. I am not so sure about that. And the proof of the religion of Jesus is not what the books say, but what Paul says about it—it saves people.

—*John W. Haywood.*

The Lutheran Outlook

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EDITORIAL

WITH THE PASSING of every week, hopes for an early end to the world conflict and a return of peace appear to grow brighter. The month of August was an eventful one, headlined by the swift advance of American and British forces from the northwest and south of France until all of that country was virtually cleared of German troops. A dramatic climax was reached with the liberation of Paris, which was accomplished when an American column reached the city to give aid to the struggling French underground forces. During the following days practically all of Belgium and northeastern France were cleared of enemy troops, and advanced American armored columns were reported as having invaded German soil.

Hope of Peace Comes Closer

The liberation of the Calais area brought an end to the fearful robot bombardment of London, most of the launching fields of the destructive flying bombs being located in that region of northeastern France.

The month was marked also by a notable advance of the Allied forces in Italy. Only the industrial area in northern Italy still remained in Nazi hands. Among the recaptured cities was Pisa, famed for its leaning tower.

The Russian onslaught from the east was considerably slowed down as the Soviet armies reached the borders of East Prussia. A deadlock also ensued in Poland, where the opposing armies were still battling for Warsaw. The Polish partisans who had been fighting grimly in one part of the city were compelled to surrender to the Germans after holding out for a month, and much bitterness was manifested in Polish circles toward the Russians, who were charged with failure to furnish supplies to the partisans or to make any serious attempt to come to their aid. It is quite evident that Stalin intends to crush German resistance in Poland without any collaboration with the Polish patriots, in order that he may have a free hand in determining the final destiny of that country.

In the south the Soviet armies were more successful, and by the first of September they had over-run not only all of Romania, including the prized Ploesti oil fields, which constituted Hitler's last natural source of oil supply, but also were invading Yugoslavia. War was declared by the Russians on Bulgaria, and the latter country also was threatened with invasion. The Bulgarians immediately pleaded for an armistice, but it was evident that this would not prevent the Russians from over-running their country.

The Romanians, in surrendering to the Russians, immediately turned on their former allies and joined forces with the Soviets in an attempted invasion of Hungary. Finland also accepted armistice terms from the Russians and ordered evacuation of all German forces within their borders by September 15.

To add to the difficult plight of the Germans, Turkey severed diplomatic and trade relations with Hitler's government and announced that it was ready to go to war if the Nazis retaliated with force.

Norway and Denmark still remained completely in the hands of the Nazi invaders, but there were evidences that the hour of liberation for the former nation at least was near at hand.

With the Allies thus forging their ring of steel slowly but surely on every side, Germany was beginning to assume the aspect of a beleagured nation. Whether she would capitulate or whether she would put up a last bloody stand on her own soil was a mooted question. All considerations of humanity and reason would seem to dictate the former course, but military dictators are not

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given to either humanity or reason. In any event, the end of the ghastly struggle in the European theater of the war at least appears to be drawing near. And then comes peace. Will it be a real peace, or merely another armistice?

Plan Security League At Dumbarton Oaks

IF THE MONTH of August witnessed a number of significant events in connection with the winning of the war, it likewise brought on important developments in the struggle to win the peace. Principal among these was the inauguration of the "Washington Conversations on International Organization," when representatives of the United States, Great Britain, and Soviet Russia met at Dumbarton Oaks, a famous old Colonial mansion on the outskirts of Washington, D.C., to crystallize views regarding the formation of an international security league to preserve the peace of the world.

The Dumbarton Oaks conversations are being held to implement the agreements reached at the famous Moscow Conference. At that Conference the representatives of the United States, Soviet Russia, Great Britain, and China pledged their respective nations to create "at the earliest practicable date a general international organization, based on the principle of the sovereign equality of all peace-loving nations and open to membership of all such states, large and small, for the maintenance of international peace and security."

It is too early yet to determine the outcome of the conversations, but enough has already transpired at the time of this writing to make it clear that the Dumbarton Oaks meeting is an event of epoch-making character in world history. It is also quite evident that it marks a decisive moment in the shaping of the future foreign policy of the United States. It is reminiscent of the days when American membership in the League of Nations became a national issue, and, as was the case at that time, it is not unlikely that it may lead to one of the greatest debates in American history.

According to well-informed sources, the governments of the United States, Great Britain, and Soviet Russia, through preliminary exchange of proposed plans, are already agreed on the following propositions:

1. Creation of an international security organization having an Assembly composed of all the powers.

2. A Council, or Executive Council, consisting of elven member nations, of which there shall be four permanent members, namely the United States, Great Britain, Russia, and China.

3. An International Court of Justice and a General Secretariat.

According to the plan which is said to be advocated by the American representatives, it is proposed that the Executive Council shall be primarily responsible for the settlement of international disputes and for the security of the nations. This plan stipulates further that, in order to use force to prevent aggression, the four permanent members of the Council must vote unanimously for such action, and, in addition to this, there must also be a majority vote of the eleven member nations on the Council before military sanctions can be applied. In other words, at least two other nations besides the four permanent members on the Council must give their approval before military forces may be used against an aggressor.

It is also proposed by the American plan that the powers should enter into "a general agreement" as to the number and type of forces they are obligated to put at the disposal of the Council. This means that if the United States Senate approves an international treaty containing such an agreement, it will give the Council authority to utilize the stipulated number of American armed forces without further authorization by Congress. In other words, the Council could order American forces to fight an aggressor nation without a declaration of war by a two-thirds vote of Congress as now required by the Constitution.

The American plan is also said to propose that, whenever possible, the forces of each country shall be used in its natural region. For example, if a case of aggression took place in the Balkan States, the Council might direct Russia to use its stipulated force against the aggressor. In a similar manner, the United States might be required by the Council to make use of its quota to put down any threatened aggression in the Western Hemisphere or the Pacific area. In other words, each of the great powers would have its particular sphere of influence which it would be obligated to police.

Practically all authority, according to the American plan, will be vested in the Council. That of the large Assembly is quite limited. The main purpose of the Assembly is "to assist the Executive Council, upon its request, in enlisting all States toward giving effect to the actions of the Council."

It is quite evident from the above that, if the American plan is finally adopted, the proposed security league will practically be dominated by the four great Allied powers. Their permanent membership in the Council, as well as the fact that they will require the favorable vote of only two additional members of the Council in order to invoke sanctions against an aggressor nation, is indicative that the four nations—the United States, Great Britain, Russia, and China—are planning to work in concert more or less indefinitely. This means that they will assume the major responsibility for the enforcement of the terms of the coming treaty of peace.

If that treaty is a just and good one, the above arrangement need not be unhappy or onerous; but if the peace is a bad one, the United States is launching on a foreign policy that promises nothing but tragedy.

Dewey Sees Danger Of Power Politics

THAT THE FINAL PLANS for the organization of an international security league, as they are being ormulated by the representatives of the United States, reat Britain, and Russia at Dumbarton Oaks, will be ubjected to the closest scrutiny by the American eople was indicated by the arresting statement issued y Governor Thomas E. Dewey of New York, Republ-can nominee for president, on the eve of the Washing-on Conversations on International Organization.

Making it clear that he favored an international or-anization for the preservation of peace among the ations and asserting that it is evident that the Ameri-an people are in favor of the creation of such a secur-ty league, the New York executive nevertheless varned against permanent domination of the world by he four great powers—the United States, Great Brit-in, Russia, and China. Such an arrangement was haracterized by Governor Dewey as "immoral," power politics," and "the rankest form of imperial-sm."

While he indicated that the policing of Germany and apan during the immediate postwar period would of ecessity become the obligation of the four great pow-rs who are winning the war, he severely criticized any lan that envisioned the four great allied powers dom-nating the world for all time by force and through in-lividual agreements as to spheres of influence.

"Force," said Governor Dewey, "is essential in any ealistic program for the permanent maintenance of eace. But in the long term solution of international roblems, peace and security cannot be left to the anction of force alone. To leave them exclusively n the hands of a permanent military alliance of four victorious powers would be immoral. It would be a lenial of the ideals for which we are fighting."

Evidently hitting at Russian ambitions to swallow p the Baltic States and a large portion of Poland, as well as to dominate the Balkans, the Republican can-lidate for president declared that millions of Ameri-ans "are not fighting and dying to dominate the world r impose our will upon freedom-loving people," and he added:

"As Americans we believe with all our hearts in the equality and rights of small nations and minorities. We believe in the essential equality and dignity of the individual wherever he lives. We believe in his right to freedom as well as our own. We do not believe that we or any other power has the inherent right to control his destiny. We are fighting this war to a victorious conclusion for these very principles. They must not be lost in a cynical peace by which any four powers dominate the earth by force.

"We must not sink into the abyss of power politics. We must rise to a new high level of cooperation and joint effort among respected and sovereign nations to work for and to preserve the peace of the world through all the years to come, based on freedom, equality and justice.

"The kind of world organization we seek must concern itself with the basic causes of world disorder. It must promote a world opinion that will influence the nations to right conduct. It must develop international law. It must create an international tribunal to deal with international disputes.

"In the kind of permanent world organization we seek, all nations, great and small, must be assured of their full rights. For such an organization, military force must be the servant, not the master. Only thus can we achieve the fellowship of peoples which is the essence of lasting peace. It would be a tragedy if the coming conference among the British, Russians, Chinese, and ourselves should be distracted from the task of planning for a genuine world organization for peace by proposals which amount merely to a permanent four-power military alliance to control the world."

The immediate reaction to Governor's Dewey's challenging statement was an invitation from Secretary of State Hull to the Republican candidate for president to join in a discussion of peace plans, "free from personal political partisanship." Governor Dewey responded at once to the suggestion by designating Mr. John Foster Dulles as his own private emissary to confer with Hull and to remain in Washington in close touch with the progress of the Dumbarton Oaks conference. It has been stated on good authority that, in the event Mr. Dewey is elected president in November, he will appoint Dulles as his secretary of state. The latter, who heads the Commission on a Just and Durable Peace of the Federal Council of Churches, has devoted the last thirty-five years of his life to a study of an international peace organization. He was the leading figure at the celebrated Delaware Conference in 1942, when the Protestants of the United States met to study the problems of war and to formulate peace plans.

During the first week of the Dumbarton Oak Conversations, Mr. Dulles was in conference with Secretary Hull three times. He also conferred with leaders in Congress, as well as with Wendell Willkie, who made it known that he was in favor of giving the President power to employ American armed forces in response to mandates from the proposed security league without prior authority from Congress. Both Governor Dewey and Mr. Dulles agreed with Secretary Hull that the task of creating a world organization for the preservation of peace should be kept free from partisan politics. The former two, however, reserved the right to discuss the final results of the Dumbarton Oaks meeting, asserting that the American public is entitled to know what kind of peace machinery is being set up. Only thus, they contended, will it be possible to develop strong, intelligent sentiment among the people on the questions involved. Election year, according to Governor Dewey and Mr. Dulles, offers the greatest of all opportunities for the education of

the American public in national and international problems.

Irrespective of this viewpoint, the conferences between Mr. Dulles and Secretary Hull may be regarded as an event of outstanding importance as far as the Church is concerned. Some observers believe them to be indicative of the part which American Protestantism will play in the formulation of peace terms. It was Mr. Dulles who was the author of the Six Pillars of Peace which was issued some time ago by the Commission on a Just and Durable Peace and which has been acclaimed in Protestant circles as the only basis on which a lasting peace can be built. Perhaps the statesmen of the world, after viewing the disaster into which power politics have plunged the nations, are willing at last to listen to the voice of the Church. That is the most hopeful sign that has appeared on the world's dark horizon in many a day. The results of the Dumbarton Oaks conference will shortly reveal to what extent the voice of the Church has been heeded.

When War Is Called By Its Right Name

GENERAL SHERMAN, who left behind him a wide swath of death and ruin as his army crushed the South into submission, has given the world a classic definition of war. "War is hell," said the relentless warrior, and, like all conquerors before and after him, he proceeded to make the definition realistic.

The American people, not having had the opportunity in almost a hundred years to observe a war at close range, find it possible to discuss quite glibly and impersonally the progress of the present conflict. It is much like a football contest, measured in terms of yards won or lost. The number of young men killed or maimed for life just isn't an important part of the story. Returning service men who have been in the thick of the fighting in the Pacific express their amazement over the casual descriptions of the fiendish death struggles—battles that drive men mad—as they appear in the American press. Once in a while, however, a correspondent succeeds in getting through the censorship a vivid picture of what is really happening. Such is the description of a hospital scene in Burma cabled recently to the *Chicago Sun* by John Graham Dowling. The hospital is that of Dr. Gordon Seagrave, author of *Burma Surgeon,* and this is what Correspondent Dowling saw:

At Doc Seagrave's hospital—which is merely a group of inverted parachutes—there is a scene we hope you never have to look at. The human wreckage from last night's terrible action has come in and is still coming in and the place is a shambles of screaming and groaning men, of stumps of limbs and buckets of flesh, of horrible things with half-faces and half-bodies, of things that you feel it is a pity to keep alive, of men dying on the four constantly filled operating tables, of things under sheets that you would not dare lift up for fear of going mad, of wounded lying half-covered in pools of muddy rain water because there is no place to put them and no time to make any place, and through it all the doctors and nurses moving and working as though in a daze, as though in a horrible trance, until you walk away from it sick at your stomach and wishing to God you had never gone near it.

But that is part of the Myitkyina fracas—the jokes are part of it but the hospital is part of it, too, unfortunately. You are left wondering what the hell those women, those nurses, are going to be like after this business is all over. What is going to happen to their minds and to their insides and what are they going to have left to believe in? You feel that they are already lost and already look as though they know it.

Horribly moving as is this description, there is another side of the present conflict which will be an even sadder revelation of "man's inhumanity to man" when the story of it is finally told. We have references to the thousands of innocent victims—old men, women and children—who are being killed and mangled in the awful bombing of European cities. From one of our Lutheran chaplains in England comes a letter in which these paragraphs occur:

I happened to be sitting next to a little girl eleven years old. (English children seem to be smaller for their age than American boys and girls). Soon we were talking. She told me about the schools she had attended. And then of her experiences in the war. This child knew very well what it meant to have to live away from home during the blitz. Heartaches. Loneliness. She told me about her two-year-old cousin. During a raid he had wanted to crawl into bed with his mother, who had dissuaded him. A few minutes later a bomb had killed the little fellow. My friend could still "look up." She was not a stranger to Jesus.

A few children had gathered around our truck. Instead of the usual, "Any gum, chum?" these children were somewhat more subtle, and felt us out to learn whether this might be the day when we usually bought our weekly ration of gum. Soon we were pretty well acquainted. I asked them about their homes and families, and heard another child repeat (I am glad he did not yet realize its full significance), "My father was killed in Africa." Many are the fathers that have bled and died in this war.

"We cannot but speak the things which we have seen and heard." Is there not a song that goes something like this, "Do you hear the children crying?" How the world needs Christ!

Yes, the children of the world are crying, and they are dying, too. And Rachel is still weeping for her children, because they are not. And the anguished moan of humanity is being heard not only in Allied lands, but in enemy countries as well. And the grim god of war continues to demand more victims for his altar. Must mankind forever supply its sons and its daughters as sacrifices? How the world needs Christ!

Kimmel Asks Right To Defend Himself

FOR THE first time since he was removed in disgrace from his command of the Pacific fleet following the Pearl Harbor naval disaster two and one-half years ago, Rear Admiral Husband E. Kimmel has broken his self-imposed silence. In reply to a maga-

ine article from the pen of Senator Truman, Demoratic vice-presidential candidate, charging that Admiral Kimmel and Major General Walter C. Short, rmy commander in Hawaii, were not on speaking erms, the deposed Admiral declared that the accusaion was not true. He also asserted that Truman's tatements that Kimmel and Short failed to cooperate nd to coordinate their efforts were "equally false."

"The Roberts report, upon which you rely," Admiral Kimmel wrote to Senator Truman, "does not contain the basic truths of the Pearl Harbor catastrophe. his is evident from the fact that no official action has ver been taken upon the basis of that report. The ongress of the United States, of which you are a ember, has recognized the inadequacy of the Roberts eport by directing that the war and navy departments ndertake a full investigation of the Pearl Harbor disster.

"Until I am afforded a hearing in open court, it is rossly unjust to repeat false charges against me when, y official action, I have been persistently denied an pportunity to defend myself publicly.

"I suggest that until such time as complete disclosure is made of the facts about Pearl Harbor, you refrain from repeating charges based on evidence that as never met with the test of public scrutiny.

"I ask for nothing more than an end to untruths and alf truths about this matter, until the entire story is iven to our people, who, I am convinced, will be mazed by the truth."

This is rather a remarkable letter. It is the more ignificant because it comes from a high ranking naval fficial whose lips have been sealed ever since the day vhen he fell into deep disgrace.

The plea he makes for a public trial is entirely justied. To make a man the scapegoat of the greatest aval disaster in American history without giving him chance to defend himself is contrary to every concepion of justice. American law presumes that a man s innocent until he has been proved guilty, but this an has been adjudged guilty without a trial. To eep him for two and one-half years under such a loud of unparalleled censure and blame without an pportunity to vindicate himself is an act of official ruelty unworthy of a nation that boasts of its Bill of Rights. In some respects it has all the earmarks of nother Dreyfus case.

The original plea that the trial had to be postponed or reasons of national security is no longer valid. The errible blow suffered by the Pacific fleet at Pearl Harbor has long since been revealed in the American ress, and all the facts were probably known to the apanese soon after the disaster. If Admiral Kimmel nd General Short were warned by Washington of n impending attack, the American people will want o know it. More than that, they will want to know *hat reasons Washington had for believing that such n attack was inevitable.*

Perhaps Admiral Kimmel is right when he says that the American people "will be amazed by the truth."

Christian Bridgeheads

CHRISTIANITY ALSO has its beachheads and bridgeheads. Mission stations near the battlefronts in Asia are, in a real sense, bridgeheads of the foreign missionary cause. It is imperative that they be well-staffed. Missionaries at these advanced posts must be a mobile force—"shock troops" always ready to move backward or forward with the tide of battle.

The importance of maintaining Christian missionaries at these bridgeheads cannot be overestimated. In addition to their more regular work they cooperate in essential programs of relief and rehabilitation. Mission doctors are also rendering unusual service in the embattled areas. These missionaries are sharing the dangers and sufferings of Christians and their neighbors and are able to bring succor where and when it is most needed. They also endeavor to establish contact with national Christians in occupied areas, and hold themselves in readiness to move forward when liberating armies have opened the way for refugee populations to return to their homes and vocations. National Christians who remained in occupied regions, as well as those who will be returning, are all impoverished and will require help and encouragement.

India has earned the distinction of being the beachhead for missions in various countries and islands in eastern Asia. Eventually from India refugee Christian forces will return to their work in the re-conquered areas of Burma, Thailand, Malaya, and the islands. Missionaries maintaining their bridgeheads in Free China come and go through India.

We are painfully aware of the vast territory in Asia under enemy domination. A very considerable part of China, and all of French Indo-China, Thailand, Burma, the Philippines, Malaya, the Netherlands East Indies and other islands are under Japanese control. Free China is constantly being harassed, and even India has been threatened. This is the Greater East Asia over which Japan wishes to hold sway.

In the years just before the war, the religion of the Sun Goddess and the worship of the Emperor were being enforced upon the Christians of Korea and Japan also. Students from Christian schools were obliged to go to the Shinto shrines for worship. The hundreds of millions now controlled by Japan are threatened not only by military and political domination, but also by the imposition of an enforced paganism. The century and more of Christian missionary effort faces grave dangers.

Not only the missionaries from the United Nations are seriously handicapped in continuing their work, but even those from neutral countries such as Sweden are finding it very difficult to carry on. As the war years lengthen, increasing numbers of missionaries

from free areas in Asia, after long terms of hazardous service, are obliged to leave their fields of labor. The alarming fact is that because of transportation and other difficulties due to the war, far too few missionaries are able to go to the missions where they are desperately needed. Mission hospitals at the bridgeheads are finding it hard to continue because of the lamentable lack of missionary doctors who have been obliged to enter the military services of their countries.

As they have opportunity mission boards doubtless will be sending an increasing number of experienced missionaries to render vital Christian service at these forward positions, as well as in the devastated areas which eventually will be liberated. Demands upon these workers will be very great, and they must not go empty-handed. The immediate need at these Christian bridgeheads is emergency relief.

For six years now the Churches of America have rendered relief in China through the Church Committee for China Relief in cooperation with United China Relief. During this time the Church Committee has sent $4,500,000 to China for relief service. Missionaries holding the Christian bridgeheads all say they do not know how they could carry on without these funds.

Recently a significant and far-reaching step was taken by the Christian Churches of America. Owing to the present and future needs in other countries in Asia, the Church Committee for China Relief has been expanded and is to be known as the Church Committee for Relief in Asia. This Committee is rendering aid now in China and India, and as bridgeheads lead into occupied lands and territories of Asia, Christian aid will be available there. Thus relief and rehabilitation in the Orient should go hand-in-hand with the more regular evangelistic, medical and educational programs of the Church.

New York City A. Henry Birkel.

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

Canandaigua Ashram

BEFORE A LARGE fireplace in the recreation lodge of LeTourneau Christian Camp overlooking Lake Canandaigua, at Canandaigua, New York, the annual meeting of the Council of the Lutheran Student Association of America convened Saturday evening, August 26. The Council is to the Lutheran Student Association what an annual synodical convention is to any of our church bodies. Through forenoon, afternoon, and evening the forty students and advisers who constituted the Council sat for three days discussing reports and formulating plans for next year's work—all with an unwearied attention to business that marked these college and university youth as a group of responsible stewards.

Officers elected to lead the Lutheran Student Association of America for the coming year are:

President, Richard Evenson, Luther Theological Seminary, St. Paul, Minn.

Vice President, Marion Lane, Jr., Hamma Divinity School, Springfield, Ohio.

Secretary, Evelyn Rasmussen, Montana State University, Missoula, Montana.

Financial Secretary, Grant Carlson, Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa.

Treasurer, Alumnus, Howard Bechtolt, Chicago, Illinois.

THE NINTH ANNUAL ASHRAM

As this column is being written—on a typewriter that there are too many waiting to use—the registrar's report is incomplete. It appears, however, that about 175 students (25 over the quota that was to be allowed) have come from all the corners of the Lutheran Church in the United States and Canada to invest five days in worship, study, conversation, and play. This morning one of the seminar leaders had a fine opportunity to witness some of the basic unity that is to be found among those who have been nurtured in the Lutheran Church. The seminar was considering *What the Bible Says About Sin.* The expressions employed varied, but the meaning revolved about the same thought—so much so—that one might have supposed there had been some consultation beforehand. And yet, they hailed from the Atlantic seaboard, from the deep south, from the far west, and from the plains of the mid-west.

A number of students have remarked about the helpful program schedule that prevails at this year's Ashram. It may be of interest to others. The morning begins with a matins service at 7:30. Breakfast follows at 8:00. At 9:00 o'clock seven groups invest an hour with their respective leaders to study and share with one another the light that God's Word affords on topics of concern to our students. These are: *What the Bible Says About—*

Faith in God; The Will of God; Sin; War; Nations; Life and Death; Suffering.

A QUIET HOUR AT NIGHT

From 10 to 11 the Ashramers scatter over the campus for a Quiet Hour. They sit alone, or in groups of two and three, for prayer and Bible meditation, an excellent preparation for the next day's seminars. There is physical rest in the quietness of the hour which brings a refreshed assembly to the auditorium for the morning's platform address. Dr. Edgar Carlson of St. Peter, Min-

nesota, has stirred our minds and hearts with three lectures on the theme, *Our Faith.* Tomorrow morning Dr. F. Eppling Reinartz of Philadelphia begins a complementing series on the topic, *Our Mission.* Afternoons have been invested in recreation and in special interest groups (The Church Abroad; Church Music; Christian Reconstruction; National Lutheran Council, etc.). Evenings have offered platform addresses and pageants on special branches of the Church's work. The day has closed with bonfire hymn sings.

Sunday, September 3, the ninth Ashram will become history, but what has been done here the Lord of the Church will establish and use on campuses throughout the nation.

N.B.—As this article was about to be inserted in an envelope for mailing, the manager of The LeTourneau Christian Camp announced that he has been so impressed with the Lutheran students attending the Ashram that the Le Tourneau Foundation had decided to give The Lutheran Student Association of America a gift of $500.

Touch His Robe

(Inspired by reading "The Robe" by Lloyd C. Douglas.)

By Johannes Hoifjeld, Eureka, California

O let me touch Thy robe, O Lord,
The hem of garment fine—
Touch Thou my heart with Thine own Word
And make salvation mine!
The robe of righteousness divine,
Apparel glorious;
Dyed garments in the press of wine—
O Lord, victorious!

O let me touch Thy robe in faith,
That texture so sublime!
That raiment stained with blood in death
In fulness of God's time;
Thy cloak of holiness so pure,
That lovely raiment bright—
Washed in Thy blood I shall endure
And walk with Thee in light.

O let me touch Thy robe in love,
Though weak my trembling hand;
Despite how others press and shove,
This is my humble stand:
Thou mighty art to save and keep,
Thy robe of grace I claim;
My way may be both rough and steep,
My strength shall be Thy name!

Into College Windows

By ALVIN N. ROGNESS

THERE has always been a restless haste about the Christian Church. From apostolic days to the present, it has sensed that the day was far spent, and there was no time to lose. Men had to be summoned to repentance and faith before it was too late. Eternity hovered so near the world of time, and the anguish of the age was so terrible that the end must be near. Throughout, the New Testament breathes this apprehension.

This imminence of the apocalyptic, this expectancy for the end of time, is surging through the Church again today. The stream of history is tossing and churning upon a rocky bed, and we fear the cataract may be around the next bend. The tension between good and evil is more apparent, wickedness in high places and low has become more fierce, and the righteousness which opposes it is threatened with militant suffering. The Church has become the expectant bride again, and cries, "Is He coming soon?"

While this expectancy in the Church runs amuck sometimes into a morbid and even malicious lethargy, with people piously twiddling their thumbs awaiting with pride their own salvation in heaven and with vengeful glee their neighbor's torment in hell,—in the main the passion is a good one. The sad pages of the Church's history have not been those in which the bride has been looking for the bridegroom's return; but those eras when it has been wooed so well by prevailing culture that it has ceased to long and yearn for deliverance and adoption. These times when it has been embraced as a child of the age have been far more critical for its life than those periods when it has been buffeted and persecuted as a stranger.

Christian education must take the lead in this rebirth of the apocalyptic. The "other-world" must become real in its educational philosophy. Education must interpret law, not as the trial and error findings of history, but as the Absolute given by a sovereign and self-revealing God. It must define self-realization as man's adjustment, not primarily to the world in which he lives, or an organization of his varied abilities, but his integration into the unseen environment which is God's. In the face of a scientific curiosity over against the world of nature, Christian education must direct the deeper curiosity and pathos of men to the unseen world of eternal values and meanings. And it must pervade the whole with a non-utilitarianism, so that man's striving is not first to make this world a better place, but first and foremost to do the will of God. For whether the world will endure long enough for man to improve it or not, man carries from the other world the superior imperative simply to do God's will in every area of history.

If this revival of the apocalyptic note is left to be deflected into ethical sterility by fools and fanatics, Chris-

tian education will have been derelict in a great opportunity to lead the Church and the world back to eternal foundations.

The Conference Corner

By President H. L. Yochum

LAST MONTH we interrupted our series of discussions on Lutheran unity to report on the Saginaw Convention of the Missouri Synod. We had promised in the preceding issue that we would take up the subject of "Synodical Loyalty" next. The interjection of our comments on that convention were not so far afield, at that, for one of the reports adopted by the Missouri Synod contained statements dealing with the relationship of local congregation to synodical body: ". . . the autonomous character of the Christian congregation does not absolve it from synodical allegiance. 'The congregation is indeed autonomous,' as the constitution of our Synod states. On the other hand, Synod is not a mere informal group and therefore one of the factors involved in the present situation is the right of the corporate group to determine the character of its membership and to protect itself, by disciplinary action if necessary, from disintegration through the refusal of an individual congregation to conform to standards of doctrine and practice."

*

Right there, however, a heated argument will start among Lutherans. Isn't it true that one of the basic principles of the Lutheran Free Church, for example, lays emphasis on the word "Free" and insists on the right of the local church to set up its own standards—under the Word of God, of course—and not to be governed by the resolutions or pronouncements of a synodical body?

*

Yes, within American Lutheranism, and within the American Lutheran Conference, you will find both extremes and all the stages between them. Some hold that when a synodical convention has sought God's guidance and has arrived at certain decisions in fair and orderly procedure, we may accept its declaration in the spirit of that historic pronouncement of the Jerusalem convention: "For it seemed good to the Holy Ghost, and to us . . ." Others argue that synodical organizations are purely human, with no sanctity or authority from Scripture, and therefore the local unit, pastor and people, is free to set up its own standards of doctrine and practice. You might be interested in the statement on this point contained in the report adopted by the Missouri Synod at Saginaw, to which reference was made a moment ago:

"While Scripture does not prescribe a synodical organization or synodical authority, the implication of the duties of fellowship as found in Holy Scripture cannot be set aside by those who are ready to follow both precept and example of Holy Writ" (Acts 8:14; 11:30; I Cor. 16:1).

*

I thought the Missouri Synod has always insisted most vehemently on the rights of the local congregation. Yet it has been my impression that in no synodical body in this country have the actions of synod, the pronouncements of the theological faculty, and the statements printed in the official church papers carried more weight with pastors and congregations than in the Missouri Synod.

*

This seeming inconsistency has some historical background, of course, and is reconciled in the statements just quoted—at least to the satisfaction of that body. But now let me risk a few bold comments on this subject, which you are free to challenge and dispute.

I hold that the numerous exhortations to unity in spirit, in faith, and in life, which we find throughout the Epistles, were not intended to be limited to local congregations and cannot be so restricted. I grant just as quickly that they do not apply merely to synodical organizations as such. As Paul clearly indicates, there is an essential fellowship of believers everywhere. It would be absurd to argue that the particular truths and principles stressed in his letters to believers in one locality do not apply to those in other places. And it is apparent to all of us, I am sure, that for local congregations to insist on certain points of doctrine and practice at variance with those held by others does disrupt the unity of the Church and is therefore sinful.

This makes it a clear matter of Christian duty to endeavor to attain complete agreement with one another on our Christian faith and its expression in Christian life. This necessity, and obligation, become most obvious in the area of closest fellowship, the local congregation. It is indicated next for the larger circle of fellowship, the synod, as it is usually called. It dare not stop there, but logically extends to the entire denomination, the fellowship which holds a common confession. And eventually it should carry through to all who rightly share the name of Christ. The loyalty of a pastor and a member of a congregation to the unifying confessions of a synodical body is of the same kind as their loyalty to the confession of the local group, just one degree extended in scope. And as we could not conceive of a local congregation continuing to harbor members, or a pastor, whose faith and life violate the mutual standards of that group, so we cannot conceive of a synodical body continuing to harbor pastors or congregations whose faith and life violate the mutual standards of that group.

Let me continue this discussion next time, with some references to practical implications and applications.

Responsible Freedom

THE VOLUMINOUS LITERATURE dealing with the resistance of European Christians to the Nazi tyranny repeatedly highlights the heroic part that the Church

es are playing. Often overlooked, however, is the fact that the struggle of Christians against Nazism didn't wait for the war. According to Dr. Karl Barth, in *The Church and the War,* it began long before that. For, as Dr. Barth says, "while the German political parties, German jurisprudence, science, art, and philosophy capitulated," to the Nazis, "the Churches formed the first opposition to the current which was sweeping all before it." Professor Albert Einstein called attention to the same fact shortly after the war broke out.

In making themselves spokesmen for freedom, the Christians of Europe have learned what the Christians of America must never forget—that freedom can never be separated from responsibility.

For freedom without responsibility is license and license does not build civilization. On the contrary, it destroys it.

License permits us to infringe upon our neighbors' rights. Freedom with responsibility requires that we respect our neighbors' rights as we respect our own and that we defend them against usurpers.

License permits us to use freedom of speech to lie about our neighbors. Freedom with responsibility demands that freedom of speech be used for the purpose for which it is intended—telling the truth.

License permits us to determine all of our actions by the test of what will advance our own most selfish needs. Freedom with responsibility insists that we make the common welfare the object of all that we do.

License has produced the ravages and persecutions of dictators. Freedom with responsibility has produced democracy.

License in America can destroy democracy in America as it has destroyed freedom abroad. But freedom with responsibility can preserve democracy here and advance its banners to yet unconquered areas of our social and economic life.

New York City William C. Kernan.

A Model Chaplain

AWARDED the Combat Infantry Badge for "doing his duty" under heavy combat fire, Captain Delmar L. Dyreson, Lutheran chaplain from San Diego, Calif., is back in the States after twenty months overseas, 180 days of which were in front line service. At the Lutheran Service Center, New York City, he encountered his first banana in nearly two years (he used to pick them from a tree in his own garden in California) and devoured it eagerly while hostesses scurried about to locate more for him to eat and to take with him.

Chaplain Dyreson and the piano accordion which accompanies him everywhere received specific mention in the wireless news dispatches from Anzio Beachhead last January when he "soothed pre-landing jitters" by playing for his men.

The dispatch went on to relate his exploits in November 1942, during the African landings, when his boat hit rocks 200 yards off shore and Dyreson "swam to the beach with a guide rope so that less able swimmers could haul themselves ashore," an act which is officially credited with having saved many lives, and in the Sicilian landings when "the fighting chaplain again volunteered to swim in with a rope when his landing craft came under heavy artillery and machine-gun fire." On this occasion two men on board had been hit by machine gun bullets from a pillbox when the chaplain leaped into the sea and swam to the beach within a few hundred yards of the enemy lines. At Anzio, however, the men's hopes for their chaplain were realized. Not a shot was fired and the chaplain achieved a "dry landing" with the men.

Capt. Dyreson's famous accordion was a gift to him from the members of the Third Infantry Division, with whom he served overseas. He explained that the piano was his favorite instrument, but that it was a bit unwieldy to carry about on combat duty, hence he had learned the accordion. Confident of the morale value of his playing, the chaplain made a deal with the Signal Corps for a one-man telephone broadcasting system. "Up in the lines at night," he reports, "I would play favorite melodies to the boys who sat in their slit trenches listening over Signal Corps phone hookups."

One of Chaplain Dyreson's prized possessions is a field kit containing a portable altar and communion set supplied him by the Service Commission of the National Lutheran Council in 1940 when, as a reserve chaplain, he was called into active service, and left the pulpit of San Diego's First Lutheran Church. The kit, badly travel-worn, has been with him everywhere since that time, and thousands of soldiers have knelt before it to receive holy communion, on board ship in the Pacific, the Atlantic, the Mediterranean, and on land in four major campaigns, Morocco, Tunisia, Sicily and Italy.

A document in which Chaplain Dyreson takes modest pride is a letter received from Lt. Col. Wiley H. O'Muhundro, commanding officer of the Seventh Infantry Regiment, upon his return to the States:

"During the rigorous campaigns in Sicily and Italy, and again on the Anzio landing, you braved the dangers of combat in order to be where you could serve to the highest degree. The endless hours spent visiting and comforting the wounded, the innumerable letters written home for your men, the countless kindly services so willingly rendered to all who sought your help, the many devotional services held under the most difficult conditions of combat—these are the battle honors which you carry home with you, and of which you may well be proud."

Capt. Dyreson, who is a graduate of St. Olaf College, Northfield, Minn., and of San Diego State College, has a wife and two children living in Chicago for the duration. Under the army rotation plan he is now attached to the Office of the Chief of Chaplains, and is assigned temporarily to the Chaplain's School at Harvard University.

Oasis of Brotherhood

By Cecile Ryden Johnson
Riverside, California

THE APPLAUSE for the after dinner speaker died down, and the banquet guests slowly rose and casually proceeded to the music room of the Mission Inn. It was the formal dinner of the annual convention of the California Music Teachers' Association at Riverside, California, and now after the banquet they were to be entertained by an opera festival staged by the Riverside Opera Association.

Snatches of conversation could be heard as the guests crowded through the doorway of the banquet hall and into the lobby of the famous hotel. Most of the conversation centered on the speech just delivered by Dr. Elam J. Anderson,* president of the University of Redlands. "Marvelous address, don't you think?" "Really splendid, but I was surprised it went over so well with this audience—you know—so religious, and especially that part about race prejudice—here in California!" "Excellent address." "So thoughtful."

"Enemies? These Boys?"

The crowd merged again at the doorway by the steps which led down into the picturesque music room which looks as though it had been spirited away (as parts of it actually have) from some medieval European castle. The walls are lined with tapestries, the long side balcony floats pennants and banners which have actually seen jousts and tournaments on some ancient field of honor. Suits of armor stiffly guard the stairs into the hall.

Some two hundred soldiers were already seated in the court boxes which lined the south and east walls of the room, quietly laughing and talking to each other while waiting for their hosts to arrive and the program to begin. A few people remarked, "What a fine-looking group of soldiers! Very thoughtful of someone to ask them to share the evening." However, soldiers are a common sight in Riverside, surrounded as it is by Army camps, fields, and hospitals, and the majority of the people paid them little attention. Then we suddenly noticed their green and white armbands, and that only a very few had any indication of rank on their uniforms. And when finally one of them turned so we could read the armband, we saw the word "Italy"! Why, they were Italian prisoners of war! Not so long ago they were our enemies. Enemies? *These* boys?

The thing was—*you couldn't tell them from Americans.* Looking them over, you could see boys with fair hair and with dark, tall and short men, fat and slender, some with serious faces, others jolly and laughing, but all far from their homeland, in a strange country, homesick and herded.

Then the music began, and for a while we were carried away by its enchantment, forgetting everything but the scene before us and the exquisite harmony so remote from a world at war. Then snatches of Dr. Anderson's speech began coming to mind, made more poignant now by the awareness of these former enemies seated so close to us. If we are to prevent a most disastrous catastrophe, even a revolution, following this war, if we would avoid sowing the seeds of future conflicts, and if we wanted to bring about a new order and not just talk about one, we must first of all refrain from name-calling.

The Sin of Name-Calling

It made us think. Hadn't these very men, or their cousins, been called Wops, Dagoes, a bunch of fruit-peddlers? Hadn't we as a nation considered them beneath us? And here they were, quite indistinguishable from a group of Americans, except perhaps by their quiet behavior and courteous manners.

Perhaps other labels and epithets were quite as inept and inaccurate. Hadn't we called the Germans Huns, Nazis, inhuman beasts who think they belong to a super race? And all the time we were consciously or unconsciously thinking, "Of course they aren't a super race. We are. Are we not Americans?"

We thought of our labels for the Japanese: sneaks, treacherous Japs, yellow bellies. Perhaps, if we could only see them for a moment, as helpless as we are, caught in the meshes of a gigantic world war woven with the strands of race hatred, intolerance, and all the evil in the world, we would be more charitable in our judgments.

We had not stopped this name-calling with our enemies. Had we not labeled the British as Limeys, a nation of shopkeepers greedily living off the sweat of their colonies? Did we not have a whole vocabulary of labels which automatically precluded any intelligent or rational consideration of our fellow men who were not exactly like us? Bohunks, Reds, Bolsheviks, Frogs, dumb Swedes, Chinks, Niggers, Kikes, Communists, Reactionaries, New Dealers, Labor Racketeers, Capitalists? Yes, without a thought we dismissed them with a name, and went on our divisive way. After all, we were better than they. *We* were the real Americans.

Struggling to Be Understood

Yet, perhaps they were all like these boys in the music room, and in a profound sense struggling, unsuccessfully, to be understood. For during intermission we found some of the Italians down in the room which held the opera souvenir collection. There they eagerly turned away from the showcases at our first word. Their faces lit up as they tried to speak to us in halting English phrases, and we tried to talk to them in stumbling Spanish—the nearest we could come to their tongue. There

* Dr. Anderson passed away a few days ago.

e stood, each trying so hard to understand the other, ach sensing the overpowering thought, "Oh, if only I ould understand you, and if only you could understand ie!" When one soldier said he was from Venice and nother said he was from Rome, a romantic picture of hese historic places flashed into our minds, only to be nmediately supplanted by the more realistic thought of he miseries which were being endured by Italian people t that very moment. Little wonder one fellow did not ant to go back to his home town of Naples. All his amily were dead. . . .

Then, returning to our places in the hall again, the hole heartbreak of it swept over us. If only we could ll meet each other. If only we could all meet our ene-ies, if not in the flesh, then in imagination. Perhaps hen we would realize our closeness, our common needs nd weaknesses. Then we would understand what Christ eant when he told us we are truly brothers.

Harmony in World of Discord

The music brought us back to this oasis of brother-ood where friend and foe joined in the appreciation of harmonies written by men of many nations, in the universal language. An oasis of brotherhood in the very state where we shoved out our brothers, our fellow citizens, with the backs of our hands as we greedily eyed their lovely ranches! We listened to the music of the Doll scene from *Tales of Hoffman* by Offenbach, and the Nile scene from Verdi's *Aida,* as Aida sings farewell to her country. The music of Von Flotow, Gounod, Nicolai, Saint Saens! Frenchmen, Italians, Germans, Dutchmen had created an oasis of harmony in a world of discord, an oasis of brotherhood in a world of hate, an oasis of understanding in a world of bewilderment! It was like a touch of the divine—as though we had seen for a moment what God had planned for all His children.

Then it was over. The soldiers were asked to leave first. As we stood waiting while they marched away, some of us spoke to them, saying goodnight. Very quickly they would reply, and bow goodnight in the most courtly fashion, almost as if they had come to life from one of the ancient tapestries in the room. Then the convention guests went upstairs to bed, the townspeople went home, and the boys went back to prison camp.

Future Leaders of Church

By Rev. Marcus C. Rieke
Youth Director, American Lutheran Church

AN EXPERIMENTAL APPROACH to the problem of adequate training of lay leadership among the youth of the Church has been conducted this ummer by the Youth Board of the American Lutheran Church and has met with extraordinary initial success.

In an effort to determine what type of youth program he pastors and congregations themselves felt to be "vital nd judicious," the Board assigned its director the task f making a tour of representative rural and urban areas urveying the consensus of thought. More than 200 astors were consulted and four outstanding problems ame to light upon whose solution depends the welfare f the Church: the need for leaders; youth as evangel-sts; occasional youth services; and problems of juvenile elinquency. At a convention in Dubuque, Ia., attended y presidents of local Luther League Federations, the Board was asked to conduct a series of "Youth Leader-hip Training Schools" of four or five days' duration in he various districts of the Church. Eight of the thir-teen districts endorsed the idea whole-heartedly and made immediate plans for the conducting of such schools; three others combined salient features of the program with their summer Bible camps.

These eight training schools, beginning in June and continuing through August, enrolled more than 1,000 selected leaders of youth appointed by pastors of congregations, the congregation in each case bearing travel and living expenses. The stiff study course at the schools emphasized both information and inspiration, giving particular weight to evangelism and salvation of souls. It included the actual memorizing of the Luther League Handbook and a thorough indoctrination in the aims, purposes and ideals of the entire young people's movement. Class work was followed by written examinations which were carefully graded, and reports have since been submitted to each pastor concerning the ability of his delegate or delegates to fit into the specific program of the Church. Faculties were carefully chosen from among officers of the Church and pastors whose experience and ability adapted them particularly for the work.

Many Look toward Ministry

Youth Committees of the Church Districts were responsible for direction and for local arrangements of the schools. Attendance ranged from below 100 to over 200. One of the immediate tangible results was the expression on the part of young men numbering about 10 per cent of the delegates present of their desire to make the holy ministry their life's work. A considerable number of the young ladies in attendance asked for assignments in some type of work whereby they could serve the Lord, and several of these have already taken positions in congregational work, or stenographic and secretarial work in the general offices of the Church, or have entered upon short training courses to fit them for parish service, social work and definite Christian fields of service through the schools.

In retrospect it is hard to describe the degree of enthusiasm with which the young people met this opportunity to learn more of the Church and of their responsibilities to it, and to learn their rightful position as citizens of Christ's Kingdom. It is hard, likewise, to picture the inspiration which the faculty members received through living with and working with and instructing this splendid group of youth, who showed themselves to be able, talented and sincerely devoted to the cause of Christ. They realized the importance of the youth program and firmly resolved to make the most of their opportunities. They studied hard—very hard. They gave a good account of themselves. They asked questions, participated in discussions, led in devotions and were truly "examples of the believers."

Will Enrich Life of Church

The outstanding success of these initial schools has far exceeded the expectations of those who planned them. The final chapters in their success will be written through coming decades in the lives of these consecrated young people and the enrichment of the lives of congregations through the Church. May it please God to continue giving us success in this venture! The District Youth Committees have unanimously voted to conduct similar schools in 1945 and have already begun to plan them in detail.

The whole story can possibly be summarized in the words of one of the boys, who at the conclusion of the Texas District school remarked to the director: "Rev. Rieke, I used to think that the Luther League was just a place to go to have some fun or when I didn't have anything else to do, but now the school that I have attended has taught me that the Luther League is serious business, that it deals with souls and that it is God's work. Believe me, I am going home and I am going to make our Luther League the best ever, and, Rev. Rieke, some day I am going to get your job away from you!"

Progress and Christian Eschatology

By Otto A. Piper
Professor of N.T. Exegesis, Princeton University

I. THE IDEA OF PROGRESS

EVERYBODY seems to know what is meant by "Progress," but there is no definition of this concept extant that in my view is satisfactory. I suggest that tentatively we define Progress as an historical process in which existing conditions that are essential for a given state of things are of necessity and without possibility or danger of permanent retrogression transformed into better ones.

The idea of Progress is of relatively recent date. In its present form it originated about the middle of the nineteenth century. Antiquity and the Middle Ages were not only ignorant of it, but by their views of human nature and history were unable to form such a concept. Belief in Progress arose in opposition to such ancient ideas as historical cycles, Moira and Tyche, as well as to the Christian belief in the establishment of the Kingdom of God in the Church, the impending dawn of the Day of Judgment, and original sin.[1] The modern understanding of Progress is based on the three classical systems of Comte, Spencer, and Marx. Unlike their predecessors, who regarded Progress as an object of hope or belief, these men attempted to give it a scientific basis. Of these three systems that of Spencer is an "open" one, i.e., it conceives of Progress as an infinite, never-ending process, whereas both Comte's and Marx's systems are "closed" ones. They hold that the process will reach a final stage of perfection, beyond which there can be only differentiation and organization of the perfect conditions attained, but no further substantial improvement.

In these three thinkers of the nineteenth century the history of the idea of Progress reached its climax. Little has been done since then to develop it any further. This fact may be taken as an indication that the idea has reached maturity in its present stage. Contemporary belief in Progress is based upon the thoughts of these three men. The element of vagueness that characterizes the modern views of Progress may be due to the fact that in an unmethodical way most people select various elements from each of the three systems.

Becomes a Substitute Religion

The idea of Progress is a secular one, born out of the attempt of modern man to explain history and human life independent of supernatural factors. But it grew out of Christian eschatology and was constantly advanced by inspirations and criticisms that came from Christian thinkers. It was by these influences that the idea of Progress was enabled gradually to develop into the basic tenet of modern substitute religions. No proof of this assertion is required in the case of Auguste Comte. A "Religion of Humanity" crowned his system of Positive Philosophy. In Marxism, manifested in the proletarian mass movement, the driving power was for a long time the dogma of the necessary advent of the classless society with all its bliss rather than the elaborate econ-

[1] For the history of the idea, see Edward Bury, **The Idea of Progress.**

nic wisdom of "The Capital." Spencer's conception of rogress finally became the basis of the self-confidence nd self-complacency of bourgeois society in modern mes. Notwithstanding its allegedly scientific founda-on, the idea of Progress occupies in the hearts of its dvocates the place of a religious dogma.

But this belief in Progress is not a genuine religion. y adopting such a faith, people rejoice in the assump-on that their life is embedded in a supra-individual rocess, and that they are being moved toward a goal nat transcends their own life-span, both as individuals nd as a generation. But this self-assertive belief does ot imply, as consistently it should do, willingness to ecognize the claim of absolute superiority that this upra-empirical reality should have over their own lives. he champions of Progress are not prepared to undergo radical change in their lives, let alone to die for their ope. This egotistic attitude betrays the surrogate na-ure of their belief. It is meant to justify man as he is; ut thereby it reveals him as a being who refuses to rec-gnize his littleness and corruption.

Idea Lacks Scientific Basis

In the three classical systems the idea of Progress is llegedly stablished by a "Law of Progress." But it can e shown that the validity of this law rests on a number f tacit assumptions which are far from being self-evi-lent. As far as the time process is concerned, Progress would presuppose infinite duration of the process, the ossibility of real novelty, and a transcendental meaning f the process. With reference to the nature of the uni-erse, the idea of Progress rests upon the belief in the niversal and eternal rule of the laws of nature, the as-umption of a harmonious structure of the universe, and he hope for an infinite scope of human activity in his-ory. Finally the idea of Progress implies a number of ssumptions concerning man's nature, namely, the homo-geneity of human personality, the malleability and per-fectibility of human nature, and the unity of mankind in history. These assumptions are all purely hypothetical. But in none of the classical systems is the precarious nature of its foundation consciously taken into account, nor has the attempt been made to prove the validity of hese assumptions. It is for failure to do so that the mod-ern idea of Progress cannot be regarded as having a scientific basis.

Methodologically the idea of Progress is also beset by an unconquerable difficulty. This idea was adopted by modern man because it seemed to furnish an interpre-tation of history that would be more satisfactory than Christian eschatology. But neither the closed nor the open type of belief in Progress is able to do full justice to the nature of history or to keep in harmony with the immediate data of man's self-consciousness.

Contains Elements of Truth

The idea of Progress would not have been adopted so enthusiastically and so generally were it not that it con-tained certain elements of truth. It is sometimes held that it was the experience of the new and startling ac-complishments which the human mind performed dur-ing the first decade of the nineteenth century, especially the great discoveries and inventions of the industrial age that gave birth to the idea of Progress. But these events are only responsible for the specific form of belief in tech-nical progress, not for the optimistic belief in the future as such. In fact, it was Christianity that, throughout the ages, kindled new hopes in the hearts of man notwith-standing the experience of the obstacles raised by our own nature and of hostile factors operative in history. It is, therefore, necessary to restore the religious charac-ter of the idea of Progress if we want to be able to dis-cover its true meaning. The historical facts themselves are ambiguous and can be interpreted in one way or another. The Bible alone offers a consistent and satis-factory view of the historical process and thus furnishes principles for the re-thinking of the problem of Progress.

II. CHRISTIAN ESCHATOLOGY AND PROGRESS

A. THE NATURE OF HISTORY

1. *Sacred and Secular History*

Biblical eschatology starts from the recognition of a basic duality in history,[2] viz. sacred or divine history on the one hand, and general or secular history on the other. In what is called general or secular history, man acts in relative independence, with regard to God, though within the limits and under the conditions fixed by God; in sacred history God intervenes directly with earthly history, and by acts of special grace enables man to move towards a greater future. Either realm is destined in its way to develop all the potentialities inherent in human nature and creation, and thus both are directed towards a goal. But while the general direction is the same in either realm, their results differ. For the secular sphere is under the "Law of Equalization." That is to say, all its accomplishments are ambivalent, and thus can be used for good as well as for evil purposes, for construc-tive and for destructive ends. It is not in man's power to neutralize this ambivalence. Thus there is no real progress in the secular field because each advance car-ries a corresponding amount of evil with it. Man's pre-dicament never changes: always full of joy and expec-tation, longing, and satisfaction, yet also frustrated, dis-appointed, miserable, and perplexed.

In sacred history, on the other hand, man does not rely on his natural resources, but by faith apprehends the assistance of the Holy Ghost, which is offered to him by the grace of God. By means of this succor, the ambiva-lence of human accomplishments is effectively neutral-ized. By faith people are enabled to overcome the temp-tation to use the works of man's genius for evil purposes. Thus sacred history serves both as a new organizing center in mankind, and as a judgment upon the evil ten-dencies in general history. Persons and works, which are not drawn into the orbit of the Holy Spirit's activ-ities in history, i.e., the upbuilding of the *Corpus Chris-tianum,* lose all significance for further historical de-velopment.

[2] See Otto A. Piper, **God in History**, Macmillan, 1939.

True Progress Only in Realm of Faith

Christian eschatology does not deny that there is an upward trend in secular history; it only denies that the results obtained there are satisfactory from the viewpoint of the persons acting therein, and of the ends pursued. Because of the ambivalent character of historical achievements, the group, for instance, that brings about a betterment in a certain field will thereby also provide the means for its own ultimate destruction. Similarly the very growth of civilization, which draws the nations of mankind more closely together, also increases the frictions among them. It is only in the sphere of Christian faith that genuine progress takes place; and it is only through the influence of the Church that secular history can and will be enabled to acquire permanent meaning.

The modern attempts to discount the duality in history and to interpret it in a monistic way are contradictory in themselves. Either they will ascribe divine powers and dignity to the secular realm, or they will ignore the specific nature of the Church and God's interferences. The co-existence of sacred and secular history is of the essence of this *aeon*. It brings about a thoroughgoing and permanent tension, which finds expression, for instance, in the tense and unstable relationship between Church and State, religion and civilization, moral and spiritual life. But this duality does not dissect history into two incoherent or antagonistic spheres. The two realms are held together, because man remains constantly God's creature no matter in what realm of history he lives, and because the divine purpose prevails in the whole field of history.

Holy Scripture makes evident that in secular history many events that are regarded as progress are erroneously interpreted so because they do not serve man's final deliverance; but the Bible also throws light upon the genuine progress that takes place in history. Moreover, the Bible shows that the fact that evils may sometimes serve as a spur to progress does not prove that evil is necessary and essential for human life. Rather, it is an indication of the basic perversion of this world. We are living in a universe in which the good has not sufficient strength to act of necessity as a stimulus for the improvement of conditions. Many people will not do the things that should be done until conditions have become intolerable.

2. *Life Everlasting*

The Biblical view of history knows of an end of history, and thus seems to share the antinomical character of the idea of Progress. There is, however, a basic difference between the two views. The secular belief in Progress knows one kind of time only, namely time as a function of matter. The Biblical view knows of two kinds of time: one implying corruptibility and death, and one implying Life Everlasting. Furthermore, unlike the Platonic distinction between time and eternity, both physical and historical time are interpreted as manifestations of the divine purpose in this world. That is to say, time is not treated as an ultimate, but rather as a function of the divine purpose. Since it is the unchangeable creative purpose of God that has brought forth the universe, there will be no end of the created world. But the present kind of time must and will be transformed together with the nature and the structure (*morphe*) of this world. The divine judgment will destroy certain of the creatures, but not the universe as such.

On the other hand, it is this divine agency in history that saves Christian eschatology from the "bad infinity" of the open systems. The time process has a goal toward which it moves, namely the establishment of God's Kingdom. But life will not stagnate or constantly repeat itself once the goal has been reached. This would be the case only if the nature of time were unchangeable. Being itself an aspect of divine creativity, time can and will change its nature when the universe is transformed into the New Heaven and the New Earth. Its present limitations and evil implications will be removed. Death, corruptibility, and the antagonistic tendency inherent in finiteness do not belong to the essence of created things. By the wrath of God they are the conditions under which man has to live in this world-time. Thus the Platonic contradistinction between being and becoming is integrated into the superior idea of the Life Everlasting.

3. *God's Judgment*

The philosophical systems of Progress show their weakness with particular clarity when it comes to explain the presence of factors and events that man is naturally inclined to regard as antiteleological or dysteleological; for instance, catastrophes, accidents, crime, vice, diseases, corruption, and error. Biblical eschatology explains their presence both as the result of a rebellion of cosmic forces directed against the divine purpose of the universe and as a divine penalty of this rebellion. By this interpretation it does not abandon its monotheistic view and relapse into dualism. But neither does it adopt that shallow monism that attempts to explain evil as the necessary condition of perfection. Rather it integrates evil into the meaningfulness of the process by the idea of a divine judgment. This judgment takes place in time; its verdicts will be fully revealed, however, in the Last Judgment only. The divine judgment is the reason why Progress does not come about everywhere, and why we notice periods of stagnation and degeneration as well as periods of advance and growth in history and nature.

B. THE UNIVERSE

In the same way as it offers a more comprehensive and consistent view of the historical process than does the idea of Progress, Biblical eschatology holds a more profound and satisfactory view of the universe. This end is achieved by the idea of a personal God.

1. *The Personal God*

The idea of purpose, which is so essential for an objective meaning of Progress implies the idea of a personal God. An impersonal universe or an Absolute cannot be said to have a purpose. Similarly the mere fact that each

age in nature necessarily and inevitably succeeds the receding ones does not imply meaning. All catastrophes, for instance, come to pass of necessity out of their antecedents. The idea of a personal God who has created his universe and directs it according to His purpose overcomes the static conception of modern physics, which regards changes in this world as mere alterations of the constellation of given elements and denies that there are qualitative changes for good or evil. It also overcomes those dynamic views by which modern naturalism identifies the energy of the universe or the life of the organisms with the power of Progress. Rather it is the creator God who imparts to His creatures both the energy and the impulse to move toward a goal.

Furthermore, without the idea of a personal God the idea of the perfectibility of man and nature is an unwarranted assumption. Apart from the belief that a personal God directs everything in this world towards an absolute goal, we can only say that everything in this world is changeable as a result of its own instability or changing environments. But unless things were created in view of an absolute goal they could not be perfectible. Thus all the changes in the secular realm are changes of appearance and conditions only. It is only by the action of a personal God that a substantial change in this world can be achieved, by means of which genuine perfection is brought forth in an imperfect world. The idea of Progress assumes that there can be a steady advance from imperfection to perfection, as though the two stages belonged to the same order of existence. But transition from imperfection to perfection is not a change in degree but in essence. Thus whether the process of perfection be thought of as the complete realization of potential perfection, or as infinite approximation to perfection, it always requires the intervention of a supernatural force. For nature, which in the system of progress is by definition considered as imperfect is for this very reason unable by itself to bring about perfection. Thus it is impossible for an atheistic or deistic world-view to hold a consistent view of Progress. It is only when God leads the process on into His Kingdom that perfection in history is possible.

2. *A Non-eternal World*

One of the greatest metaphysical difficulties that beset the idea of Progress is the underlying assumption that this world is from eternity. In this respect the idea of the universe is antinomical, too. In the closed systems of Progress the possibility of a final goal logically demands a beginning of the process. But a beginning world would imply a maker or a first mover, and thus would overthrow the basic tenet of the belief in Progress, viz., that Progress is of the nature of this world and needs no supernatural cause for its explanation.

In the open systems we need either the assumption that an eternal universe was originally in an undifferentiated state of potential goodness, or that it always had a certain degree of definiteness and actual goodness. In the first of these alternatives the universe itself would have to start the process of differentiation. But there is no reason in its nature why it should do so. The second alternative is unsatisfactory because from that basis no absolute goal could ever be reached. Where such a view of the universe is consciously taken, people are led thence to the idea of a constant up and down in history rather than to a straightforward movement towards a final goal. But would not the sceptic be right when he denied that in such circumstances the price of toil, sacrifice, and suffering involved in the process was worth its merely relative results?

The above antinomy can be solved only by the assumption of a divine Creator of this world. A personal God alone is capable of eliciting matter from an undifferentiated stage into a process of genuine growth and improvement, and He alone can endow it with potential goodness that will gradually be actualized in history. Moreover, it is in virtue of God's purpose, not through man's subjective desire for happiness or his striving after justice, that the historical process will move towards an absolute goal. It is only the idea of creation, for instance, that is capable of giving a satisfactory explanation of the actual increase in knowledge which takes place in history. Human knowledge is always imperfect and erroneous. We would never be able, however, to realize its imperfections and faults, and thus to move toward truth, were it not that man was created in the image of God, and thus from the very beginning felt in himself a supernatural impulse that directed him toward the light of truth.

C. HUMAN NATURE AND PROGRESS

Finally, it is only by means of Biblical eschatology that the anthropological implications of the idea of Progress are interpreted and explained in a satisfactory way.

1. *The Image of God*

By confronting him with the infinity of time and space, the modern Copernican world-view reduces man almost to nothingness. Yet the modern idea of Progress naively ignores this difficulty and treats man as though the old geocentric world-view were still valid. Yet it is only when God himself takes care of man in a specific way, viz., makes him in His image, establishes personal contact with him through election and revelation, and by His grace redeems him from guilt and corruptibility, as the Bible teaches us, that we are able to find meaning in our transitory and infinitesimal human existence. No impersonal divine principle would be able to render us the same service, because by its impersonal nature it would be bound to treat all creatures on the same footing, i.e., it would not be able to differentiate between man and beast, or between good and bad people. Neither would an impersonal Divine or "Absolute Reality" be capable of solving man's most burning problem, that of his guilt, because it would not be able to forgive sins. Thus, without a personal God there can be no remedy for the self-destructive endeavors of sinful men, and thus no hope that man will ever be able to overcome the "Law of Equalization."

Furthermore, because of the fact that man is created in the image of God, he is a person, i.e., a being to whom God is able and willing to address himself, and who is capable of making an adequate response to the appeal of God. Thus, whatever the physical origin of the human race may be, man on account of his personality is at variance with all the other species of the animal realm. This view of human nature explains the fact that Progress takes place primarily in history, i.e., in the realm of personal decisions rather than in nature.

It should be emphasized that the Biblical view of history does not by any means deny the fact that there is a real advance taking place in history, not merely an accumulation of experiences. It would be contrary to the facts to pretend, for instance, that in the arts or in literature, or even in the development of the moral sense, mankind never made any strides forward. The divine blessing of fruitfulness applies not merely to physical propagation but also to the mental life of mankind, and this blessing was never taken away. But the Bible points out at the same time that in a sinful mankind, i.e., in general history, this advance does not contribute to the increase of human happiness, because it is neutralized by the "Law of Equalization."

2. *The Incarnation*

Progress also presupposes the historical oneness of mankind. Even if the question, whether or not the human race originated biologically from one center, were answered in the affirmative, no historical unity of mankind would thereby be secured. For historical unity requires oneness of purpose and action rather than unity of origin. Apart from those factors Progress would disintegrate into a number of incoherent processes.

At first sight the universality of human speech seems to indicate that there is such a historical unity. But while concepts may freely be communicated by means of language, very narrow limits are obviously set to the communication of ideas. Religious, moral, and artistic values or world-views are closely tied up with the mentality and experiences of certain historical groups, and hardly more than their external symbols are transmitted to members of another group. These symbols will become again effective only when they are filled with new contents taken from one's own group experience. Thus the expansion of Western civilization over the whole globe, for instance, does not make for real unity in history. To the Russian, German, Japanese, Burmese, or Zulu, it means something quite different from what it means to us in the U.S.A. There would be no actual unity at all in mankind but for the fact that it had its hidden center in Jesus Christ, into whose form men are to be transformed.

Unlike the idea of Progress which regards improvements of man's living conditions and the increase of happiness as a matter of course, or even as a moral postulate (Kant), the idea of a divine judgment makes evident that man does not deserve such a reward. In the balance of the divine Judge, the guilt of man outweighs by far not only his aspirations and hopes, but also his positive contributions to history. The "Law of Equalization" is the way in which the Divine Judgment is executed in general history. This law, as has been shown, does not preclude real advance in history. But in connection with the idea of Judgment it becomes evident that the accomplishments of history are not due to man's goodness, but rather to the grace of God, who grants them in spite of man's sins. Thus, whenever we notice a betterment brought about in historical life, it is the most amazing event we can think of.

On the other hand, it is this very idea of a divine judgment that points to Jesus Christ, who came to bring remission of sins. Not only does He restore the dignity of man's personality, without minimizing his guilt, but He also enables man notwithstanding his sinfulness to bring about works that will last permanently. Whereas in secular history even the greatest accomplishment has its limited time of efficacy, in the Kingdom of God everything is a living stone whose significance will last forever (the communion of the saints). That is to say, sacred history is the only sphere in which Progress in an unqualified way takes place.

V. CONCLUSION

Biblical eschatology is a belief, but so is the secular idea of Progress. From the epistemological point of view, both are of the same structure. But Christian eschatology is superior to the idea of Progress for three reasons:

1. It takes all the facts of experience seriously into account.

2. It does not minimize the significance of the data of immediate self-consciousness.

3. It offers a consistent view of the time process both in nature and in history.

Have You Tried Counseling?

By Granger E. Westberg
Chaplain-Elect, Augustana Lutheran Hospital, Chicago, Ill.

"HOW MANY TIMES a year do you have a private conversation with your pastor?" This question appeared in a questionnaire at a youth conference last summer. Because so many young people answered "never," we began to investigate. The reason most often given was: "I've never had any serious problems to talk to him about. Why should I bother him?"

It is true that a doctor or lawyer is seldom consulted unless there is a special reason, but shouldn't a clergyman be thought of as one who specializes more in preventive therapy than in crisis therapy? We recognize the power of the pastor's personal influence in conversations with individuals and are wondering why we cannot find some method of soul care which will insure his availability to all his people. It is only a select few who have the courage to ask to see him and they usually wait until a time of stress.

As a newly ordained pastor I was sure there was something wrong with my technique. I went for weeks without seeing any of my parishioners in a personal interview. I finally decided upon a plan which I felt might start the ball rolling. If I could get my young people to come to me for personal conferences at stated times, perhaps the older people would catch on to the idea. On a Monday morning, with a bit of fear and trepidation, I sent out postcards to ten of the children of my Sunday school, ranging in age from 7 to 18. A typical card to one of my eleven-year-olds read:

Dear Jimmy Jones:

Your pastor would appreciate if you would drop into the church study on Thursday afternoon, March 4th, at 3:30 p.m. If you happen to be with a friend at the time, feel free to bring him with you. If you are unable to come at the time indicated, kindly call 3824 for a later appointment.

Sincerely,

Pastor Westberg.

His Hour Had Come!

On Thursday at 3:30 I looked out my study window. Across the street I saw Jimmy looking up and down the block hoping to find a friend who would share the ordeal with him, for his hour had come! He spied Bill O'Malley, and shouted, "Hey, Bill, I gotta see the preacher. Come on in with me, will ya?" Bill's reply was, "Oh, I'm a Cathlick, I can't go in there!" "Ah, ya can, too. Come on with me!" And so the two boys came to the study door. With a worried look on his face Jim said, "Did you want to see me?" "Yes, Jim," I answered, "come right in with your pal and make yourselves comfortable." The conversation followed along none of the lines Jim had expected. He found that I was very interested in hearing all about the neighborhood football team of which he was quarterback. When I took out paper and pencil and wrote out some of the trick plays I had seen in college Jim was obviously floored. When the conversation was about over, Jim hesitantly ventured the question, "Didn't you want to see me about something special?" I replied, "Why no, I just wanted to get to know you better." "Oh, boy," said Jim, with a sigh of relief, "my mother was sure I had done something wrong in Sunday school last Sunday!"

And so the first conversation ended. There was nothing stilted or forbidding about it. It was as natural as any between two boys and an older brother. As they were about to leave I suggested they go out the other door which led through the church. They might, I thought, care to stop for a moment and thank God for the Church and pray the Lord's prayer silently. Then I closed the door behind them to make sure they knew I was not going to watch them.

Asked Jimmy for Advice

Six months later Jim received another invitation. This time he did not need to look up and down the block for moral support. He knew that we both talked the same language. This time the conversation was carefully directed into fields other than sports, and the transition came about quite naturally. I asked his opinion on some rather important matters concerning boys and the church. No one had ever thought to ask his opinion before. As Jim went on at length in response to the questions, I exercised all the self-control I had to be a good listener. (Somehow, listening is not a normal pastoral function.) I wanted to get at the heart of this boy and so the questions I asked had to be on the boy's own level, and, of course, exhortation and sermonizing on my part were out.

The interviews I had with Jimmy were typical of those I had with scores of young people from first graders up to post-grads at the nearby university. I found the method to be so workable I feel certain it can become an established part of any church's life. The response to such postcard invitations always ran close to 90 per cent. After two or three such visits many of the youth came regularly without any written invitation being necessary.

Pastors who are determined to get down to grass roots desire to supplement worthwhile home calls with personal conversations in a place away from noise and distraction. A most significant result after three years of a

personalized counseling program was that my church members began to see that the pastor can be helpful not only in times of great stress or emergency, but can give direction, encouragement, and valuable counsel to those whose lives follow a very normal pattern. They came to think of him in the same category as the conscientious doctor who seeks to prevent disease by keeping his patients in the best possible state of health.

Light in Life's Gropings

Every pastor seeks to be a trained therapist in the realm of Christian living. He notes symptoms which give advance warning of trouble ahead. He understands the uncanny power of temptation and so prescribes the only power strong enough to counteract it—the power of God working in and through man. His life is dedicated to people that he might show them the true light in the midst of their groping. He has an advantage over both the psychologist and the psychiatrist in that his contacts with people are natural and friendly. He need spend little time building up rapport. He sees and works intimately with people in their normal work-a-day life and so is in a unique position to guide and direct.

Because the counseling program had worked out rather successfully with youth, I desired to try to carry it a step farther. My most natural next contact was with the parents of the youth I had been seeing regularly for some three or four years. I was pleased with the response I received to the invitations I issued either in person, by telephone, or by letter. The content of a typical invitation can best be shown by the following letter:

Dear Mrs. Jones:

As you know, I am very much interested in your son Jim. I shall be happy to set aside an hour on Wednesday, March 14th, at 2 p.m. to talk with you about your aspirations and hopes for this fine boy.

I am convinced the Church can do much for our sons and daughters when pastors and parents are acquainted with each other and know what it is we are trying to accomplish with each child.

Hoping to see you in the church study on Wednesday, I remain Sincerely,

Pastor Westberg.

She Had Other Problems

While the primary purpose of this type of interview was to talk about the son, it was soon found that the mother was discussing other subjects of real concern to her. In fact, after one or two interviews I found that I had an unusually clear picture of the life in that home.

From the outset such an interview took on a professional, purposeful atmosphere. Something definite was to be discussed. The conversation began at the counseling level. Precious minutes were not lost in going around the many proverbial bushes. Both counselor and counselee knew what they were there for. And I was especially gratified to find I spent much less time dealing with the trivialities of life. I was not forever trying to convert a social visit into a pastoral call.

I feel that it is logical to conclude that when people exert themselves to come to the church to see their pastor the visit will have more value for them. In the first place, mustering up enough courage to confront a minister in this special setting implies a certain loyalty on their part to the things which he represents. This follows a sound psychological principle which suggests that the counselee take the initiative in going to the one who can be of help to him. He thus unconsciously recognizes the counselor as one who has a unique professional status —a fact which is often lost when the pastor becomes just "one of the boys."

Enhances Pastoral Office

In the second place, instead of the clergyman being a glorified errand boy who scatters himself over vast distances, answering everyone's beck and call, his parishioners may now come to look upon him in a slightly different light. The significance and worth of the pastoral office is increased. The people who look to him for guidance may find him daily within the sacred walls of their church. Its ministry becomes vivified into living, breathing, personalized action. The building itself stands now as a symbol of the love of God in action in human life. It is the place to which they go to pour out their fears, their hopes, their aims, knowing they will be welcomed with sympathy and understanding.

We know people who have sat for years listening to sermons, but who have never had to express their own personal Christian convictions. When suddenly they find themselves alone with their pastor, engaged in earnest discussion, for the first time in their lives the process is reversed. It is they who now must do most of the talking and it is he who does the listening. The natural friendliness of the conversation causes them to express themselves so freely that what they say begins to resemble a testimony.

But the nature of the conversation does not allow for the self-glorification or dubious humility often skilfully hidden in such a monologue. Every statement made is diplomatically investigated by the simple, kindly, prodding questions of the pastor. He is not satisfied with a memorized testimony. He wants to know why the person makes the statements he has made. He wants to be sure the person knows what he is talking about, and that he is not glibly quoting Scriptures which as yet have no meaning for him. He is not satisfied with a mere mouthing of Christian terminology. He desires a verbalizing only of the concrete experience which actually exists within. To that end he counsels and prays and works that each soul in his care may be rooted and grounded in the faith and be able to stand, with the help of God, against any crisis that may come.

The Reader's Viewpoint

HOSTILE TO MISSOURI?

To the Editor:

HARDLY EVER do I take the time to answer any editorial or comment in any magazine; press of business and work is too much for such foolishness.

But your last issue of the LUTHERAN OUTLOOK is a little too much for me. From the inside cover article entitled "Missouri Refuses to Co-operate" through an article on page 228 entitled "Missouri Moves Slowly toward Lutheran Unity" and through the article by Dr. Yochum entitled "Missouri at Saginaw," there is a spirit of hostility in your last issue which surprises me no end!

Dr. Ryden, why not state the *facts*? It would be better for all of us. As a young pastor, I've waded into this "unity question" with wide-open eyes, pulling hard for a possible solution to the problem. Often I've argued with my fellow Missouri Synod brethren that they were not being fair in their approach, but as time goes on I am getting disgusted with the whole matter. And articles as the aforementioned fairly turn me against the whole proposition.

I also attended the Saginaw convention. Missouri Synod policies are clear: we stand for strict confessionalism; none of us feel we want to give up that stand. Why, let me ask, does not the American Lutheran Church and Conference come out of the "brush of wishy-washy" confessionalism and take a firm stand? Then there will be union.

When a Missouri Synod pastor ages or becomes a little "slow," why the American Lutheran Church places a man in the same city. That, Dr. Ryden, has embittered more than one of our men. Your men think nothing of joining in prayer fellowship and services with other denominations—well, that is your right, if you believe that practice good and wholesome and according to the Bible. But when I sit in a ministerial meeting and hear those men make fun of the Cross of Christ and poke fun of me for preaching the Cross of Christ, I have no desire to worship with those men! Now, I ask you, if the Missouri Synod asks you too to take a stand against this trend of modernism, are we "slow" or "refusing" to co-operate? The decisions at Saginaw were meant to convey the thought that we want union, but not at any price! We want a guarantee that our heritage will be preserved and not weakened. Are we unfair in expecting you to take this same stand? A union which would weaken us in our confession or practice is not to our liking. Why not come with us and show the world what real confessionalism can accomplish?

My point is just this: The closer we adhere to the Bible and its teaching, the more will God bless our efforts; He will preserve and extend us. Let's not compromise with the world. It doesn't pay and besides, it's out of date. When a leading free-thinker tells us, "The Bible is alright in itself, but let's have a compromise of principles," let's tell him, "The Bible is the Word of God and is our guide." When Masonry says, "We have purposely left out any reference to the Cross," let's tell those men, "There can be no claim of Christianity without Christ". . . . Standing on that ground, we can unite.

Just one more matter: My conviction is growing, that the open feeling of ill-will in the unity question is coming from your men, a lot more than from ours. At least, that has been my experience. Our men in this area are trying to be cordial, but the response in return is not very heartening. Instead of that last issue of the LUTHERAN OUTLOOK and its hasty, very inaccurate articles, let's have more of the facts.

Hoping for better issues,

Midland, Michigan. Rev. W. Rook.

The first editorial to which reference is made above was from the *Christian Century* and represents the viewpoint of an independent Protestant journal for which we accept no responsibility. The other two came from the editor of the LUTHERAN OUTLOOK and the president of the American Lutheran Conference respectively, and, we believe, present a fair analysis of the action of the Saginaw convention. Both were written in a sympathetic spirit and no hostility was intended, although regret and disappointment were expressed. —The Editor.

NOT SIDETRACKED, BUT LOST

Dear Dr. Ryden:

In my article, "Missouri at Saginaw," August issue of the OUTLOOK, p. 235, the impression is given that our Conference "Overture" was deliberately sidetracked by Dr. Behnken, president of the Missouri Synod. In a letter just received from Dr. Behnken I am told, "The only knowledge which I had of the American Lutheran Conference Overture was that which I received from the pages of the LUTHERAN OUTLOOK. To this date I have not received a personal letter from you concerning the Overture. The things stated in the LUTHERAN OUTLOOK will create the impression that I had merely 'pigeonholed' your letter. I sincerely hope that you will find it possible to correct any such impression. . . The fact of the matter is I did not receive it in any form. . . I want it understood that I did not 'sidetrack' nor 'pigeonhole' any proposal from you."

On Jan. 11 (just a few days after the "Overture" was adopted by our Executive Committee) there was mailed to the president of every Lutheran synodical body in this country a copy of the document together with an accompanying letter over my signaure. I have carbon copies of all these letters and a signed statement of the secretary who prepared them, assuring me that she mailed the letter and document as directed. None of the letters were returned undelivered. The address on the letter to Dr. Behnken is correct. Hence my assumption that Dr. Behnken must have felt "that it had not been presented to him in a form indicating that official action was expected."

While we regard it most unfortunate that the document and accompanying letter did not reach Dr. Behnken, we are happy that we can correct the impression that he "sidetracked" it. (The caption for this paragraph was added by the editor.) There is enough misunderstanding among Lutherans without adding to it, so we gladly report the above explanation for the fact that the "Overture" was not brought before the Missouri Synod at its Saginaw convention. (And in the future, we'll use registered mail for important communications!)

Yours for Lutheran unity,

H. L. Yochum.

FOSDICK'S SERMON

Due to a late reading of the July issue of the LUTHERAN OUTLOOK, this is a belated comment upon Dr. Schillinger's criticism of Dr. Fosdick. To me it is painful that some Lu-

therans find a flaw in every sermon which does not emphasize a Scripture passage like they would have done it.

Some Lutheran preachers lack imagination of word implications, hence they miss the point if a sermonizer does not use their vocabulary, and particularly is this true if the preacher represents another denomination, or if he does not accept whatever may be our dogmatic view. The flow of the Spirit has often been dammed up in narrow channels by pigeonholed dogmatics.

For one, I was happy to see the word "righteousness" emphasized strongly. The very words "seek ye first" are at least indicative that redemption is to be active in an all-inclusive sphere of righteousness.

How many words must a preacher use to say that "righteousness" is not a mere human attainment? Dr. Schillinger's phrase, "the door of regeneration," is not free from artificiality. That door to Dr. Fosdick is Christ, and, as the editor already has pointed out, Dr. F. did not fail to point that out. Why should it be necessary to use dogmatic terms? Is not the name of Christ all-inclusive? I can hardly imagine Dr. F. saying that "spiritual renewal" can be a reality without the source of the Spirit—the Christ.

Have we not in Germany seen plenty of emphasis upon "regeneration" without the implied action of righteousness? Oh, yes, all this type of Christianity does not hurt the spirit of evil, nor will it be the dynamic which the present day so sorely needs.

Withee, Wis. L. C. Bundgaard.

VIEWING *the* BOOKS

80 EVENTFUL YEARS *by Ludwig Ernest Fuerbringer. Concordia, 1944. 267 pp. Price, $2.00.*

This is the life story or memoirs of Dr. Fuerbringer which perhaps tells as much about the people around him and in the heart of the Missouri Synod as it does about the author. Of necessity our interests and contacts are so limited that we do not know much of our own Church, much less about other synods, except as we may hear them praised or maligned. Here is an autobiography of one who grew up in the bosom of the Church, one born into a prominent clerical family, and raised with familiar everyday contacts with the founders and leaders of his synod.

I must confess that I began to read this book from a sense of duty as the job of a reviewer, but soon became an interested reader. Although I did not know any of the men involved except by name, the life drama in its loveliness that unfolded in the kind, gentle words of the elderly author captivated me. Those days at Concordia Seminary were dramatic ones—Walther lecturing in Latin; the problem of slavery and the Civil War; Dr. Edward Preuss, who after years of lecturing and theological publishing became a Roman Catholic, and the pre-destination controversy—all told with a kindly objectivity. Descriptions or biographies of Hanser, Schick, Walther, Pieper, Stoeckhardt, Guenther, Lange, Schaller, Graebner, Preuss, and Schwan are exceedingly well done.

This is the kind of publication that is always needed in the Church at large. Differences are usually exaggerated or minimized, but here is stated the simple love of a servant for his Church and his appreciation of the characters with which he had been privileged to be associated at Concordia Seminary and in the ministry. There is no polemic of any nature in this volume.

It is a scholarly work, with constant references to periodicals and books in which fuller descriptions can be found. Dr. Fuerbringer at 78 years of age is to be highly complimented upon the production of such an excellent book and happy is the Church that has men of the spirit of the author of this book.

Here is perhaps a foretaste of one of the achievements that may come through God's grace in the various Centennial celebrations of the Lutheran synods. As we read one another's histories and biographies, the diffferences that seem so great may diminish with understanding and an appreciation of our varied religious and cultural heritages.

G. Hall

CHRISTIAN BEHAVIOUR *by C. S. Lewis. Macmillan, New York, 1944. Price, $1.00.*

This author became known almost overnight to Americans through his remarkably original book, "The Screwtape Letters." Two slim volumes followed within a year in American circles, one "The Case for Christianity" and the book under review. Originally given as broadcast talks on B.B.C., they have been kept in that form, which adds greatly to the intimacy of the style. According to the jacket, this book sold seventy-seven thousand copies in England before its printing in America. A writer with such a public at home and abroad cannot be ignored. Such circulation is self-sustaining testimony that he has something to give and is giving it.

Lewis is forty-six years old. Since 1925 he has been Fellow and Tutor of Magdalen College, Oxford, England, where he lectures on English literature.

This volume is exceedingly slim, only 70 pages. At that, the type used is quite large and the lines are leaded. It can be read rapidly in a few hours, but its ideas and freshness of analysis and approach will linger long.

Here I believe is the genius and appeal of Lewis' books. They are written for the layman. He advances no proof texts in the usual manner, but by common sense and homely analysis he says what every man thinks.

His opening talk is about the three parts of morality: Fair play and harmony between individuals; harmonizing the things inside an individual, and the general purpose of human life as a whole. This leads into the discussion of the "cardinal virtues," which might encourage three wrong ideas, i.e., that certain acts are right no matter whether you do them willingly or unwillingly, sulkily or cheerfully; that God wants simply obedience to a certain set of rules; that these virtues have no eternal significance.

Topics then discussed in order include: Social Morality, Morality and Psychoanalysis, Sexual Morality, Christian Hope and Faith.

There are unforgettable quips and truths in the slim volume. The "sheltered" person is one who has yielded to every temptation and thus has never fought a battle of the soul. The duty of the man as the head of the household is to protect other people from the intense family patriotism of the wife. "When we talk of a man doing anything for God or giving anything to God, I will tell you what it is really like. It is like a small child going to its father and saying, 'Daddy, give *me* sixpence to buy *you* a birthday present.' "

His closing paragraph fitly summarizes the contents. "I think all Christians would agree with me if I said that

though Christianity seems at first to be all about morality, ll about duties and rules and guilt and virtue, yet it leads ou on, out of all that, into something beyond. One has a glimpse of a country where they don't talk of those things, except perhaps as a joke. Everyone there is filled full with what we should call goodness as a mirror is filled with light. But they don't call it anything. They are not thinking of it. They are too busy looking at the source from which it comes. But this is near the stage where the road passes over the rim of our world. No one's eyes can see very far beyond that: though lots of people's eyes can see further than mine."

G. Hall

SCHOOL AND CHURCH, *The American Way, by Conrad C. Moehlman. Harper and Brothers, 1944. pp. 178. $2.50.*

The author is professor of the History of Christianity at the Colgate-Rochester Divinity School.

Using the historical approach to the problem of religious instruction in public education, he tries to show the utter futility of trying to teach Christianity to boys and girls during the so-called "release time" hours, and by methods of trying to bring about a return of the Bible to the public school classroom.

Says Moehlman, "Utterly unaware of what has taken place among us during the last hundred and fifty years, various religious groups are conducting vigorous propaganda for the return of the formal teaching of religion to the public classroom. If one looks more closely, he seems to discover ultimate objectives such as State support for private schools, the securing of "released time" at the expense of the efficiency of the public schools, the signing over to public education of what ought to be the job of the family and the Churches. And these pressure groups seem oblivious of the damage their programs are doing to the Churches they desire to maintain and advance—A good way to depreciate religion in the United States would be to re-introduce formal Bible study into the curriculum, for it would turn the existing educational unity into sectarian divisiveness."

Chapter 1 is a discussion of the American Protestant Age (1607-1791) in which he relates the story of the arrival and growth of various religious elements in America. Chapter 2 is a discussion of the Fundamental Surrenders of the Protestant Age. Protestantism is treated form its beginning to show what former prerogatives of the Christian Church were given up one by one. Colonial colleges were created not only for the perpetuation of religious groups but also for service to the State.

Chapters 3 and 4 reveal facts about education leading up to the adoption of the First Amendment to the Federal Constitution and the fact that with the adoption of this Amendment the control of Protestantism over American life began to disintegrate. Secularization of nearly all education and some other functions carried on by the Church then began and has continued to the present.

Chapters 5 and 6 are devoted to the story of the collapse of Protestant parochial education and the belief that this education is an "island within American life." The lone exception to the collapse of parochial education is the Catholic school, which is also showing some signs of disintegration and is in all probability not wanted by the great majority of American Catholics.

The remaining three chapters constitute a discussion of the thesis that the separation of Church and State in America is the most desirable condition, and that no religious groups should attempt to bring the Bible into the public schools. Nor should they ask for "released time" and so interfere with the public school program, but should rather bring about religious education through other means. Present attempts are bound to fail, says he.

The book is filled with large quantities of facts about the history of religious education, and as such is a very valuable book. Whether one will agree with Dr. Moehlman is another matter. He speaks in very pessimistic tones about the values of Sunday school instruction, a position with which this writer cannot agree. To be sure, much of this instruction is very perfunctory and ineffectual, but numerous such schools are doing a very satisfactory job in religious education.

While the author tells what should not be done in religious education, he offers no positive program of education for the Christian Church. That is the greatest weakness of the book. The volume is nevertheless challenging and worthy of attention and study for pastors and religious education leaders who are vitally interested in the problems of education in the Church.

University of Colorado Ove S. Olson.

WHAT CAN A MAN BELIEVE *by James D. Smart, Westminster Press, Philadelphia, 1943. 252 pp. Price, $2.00.*

The author of this volume is pastor of the St. Paul's Presbyterian Church, Peterborough, Ontario, Canada. He holds a Ph. D. degree from the University of Toronto and has also studied at the Universities of Marburg and Berlin, and at the American University in Jerusalem. Scholastically, therefore, he seems well qualified to write a book such as his present volume, and the book is of a high quality.

It is primarily planned for the use of the average layman, and is therefore void of the intricate theological technicalities that often obscure rather than clarify. It is no doubt our own fault that our laymen do not read works on theology, for we have been sadly remiss in supplying them with suitable material. From actual observations we know, however, that laymen also will read and that they are often looking for sources of information. In this volume the thinking layman will find much food for thought and an elucidation of many concepts that possibly have not been too clear before.

The content of this book, moreover, is of such a character that the minister who desires to review his theology (and all ministers should do so occasionally, not to say constantly) will find it interesting and profitable. The entire field of Systematic Theology is dealt with, and many of the statements made are worth noting. The author maintains that there is no man who is without a creed of some sort, and "for a man to say that he is not interested in theology is an admission that he is not interested in truth, and that he is not aware how much life is determined by those convictions that he holds as true." (p. 15) Concerning faith in God, he states that one can not believe in God without accepting His sovereignty, and that will lead to "that humbling of the human self in which man finds his rightful place as a steward of God" (p. 105). In connection with the subject of the Atonement, he does not hold to the Anselmic terminology of the Middle Ages, and that might seem disturbing to some. He speaks of the Cross as the "consummation of holiness and love" (p. 216), and, rightly understood, perhaps that comes near to the very core of the matter.

We would recommend the volume under review as one worthy of careful perusal by both lay and clergy.

C. G. Carlfelt.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Accepts Call

THE Rev. E. E. Krebs, Columbus, Ohio, the Eastern coordinator of the Commission on American Missions of the National Lutheran Council, has accepted the call to be the superintendent of Colored Missions (see August "Outlook"). Since it will take considerable time to complete his present duties with the National Lutheran Council, Superintendent Krebs will not assume his new duties until next spring.

Literacy Seminar

The Commission of Mexican Missions is planning a literacy seminar in Texas. Commissioner Theo. P. Fricke has been invited to train the workers in the Laubach Literacy method. Our Commission will then be prepared to launch a campaign in Texas simultaneously with the national campaign in Mexico, which is being planned by the Mexican Council of Christian Churches.

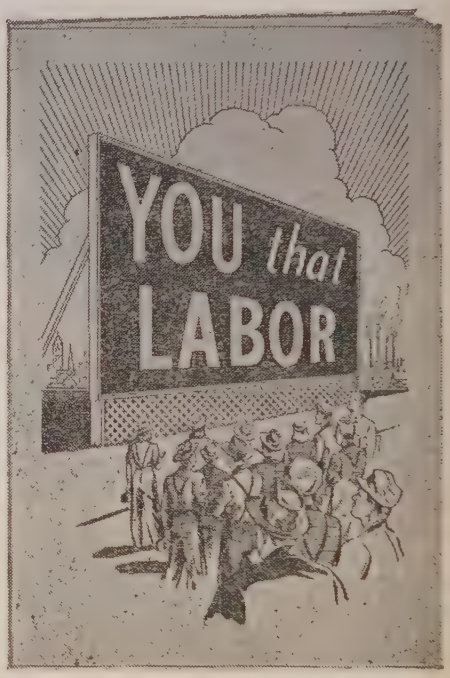
Pastor Fricke returned recently from a mission flight through Latin America. He traveled as an associate of Dr. Frank C. Laubach, internationally famed missionary educator, covering approximately 25,000 miles and visiting almost all of the republics. The seven months' tour was sponsored by the World Literacy Committee of the Foreign Missions Conference of North America.

Literacy campaigns were inaugurated with the cooperation of governments and missions. In many countries the president declared a national campaign and provided financial support for the project. Latin America is 72 per cent illiterate. The rapid rise of literacy is challenging missionary groups to provide literature for the new literates. Dr. Laubach's system, an "each one teach one" method, is giving missionaries an excellent instrument for personal evangelism.

Commissioner Fricke reported unlimited missionary possibilities in Latin America, especially in Colombia, Bolivia, Brazil, and Mexico. To adequately meet the challenge there is need for a united effort on the part of all North American Lutherans. The Roman Catholic hierarchy is strongly opposing the evangelical advance, and persecution, even in the form of physical violence, is not uncommon. The advance is also being obstructed by the reluctance of the United States Department of State to grant passports to Protestant missionaries applying for South America.

The German Lutheran Church in Brazil, Commissioner Fricke states, is continuing its work effectively despite the fact that it is an orphaned mission. Nearly all the pastors have been released from internment and are supplying their congregations again. Services are permitted in Portuguese, and restriction allowing the hymns and the Lord's prayer in German. Facing an era of nationalism in Brazil and separated from the "home base," this Church is confronted with the necessity of establishing a Brazilian Lutheran Church with a Brazilian clergy. The establishment of seminaries is the immediate and greatest need. Lutheran congregations are suffering no violence or disgrace in their communities because of their background.

Most of His Life Jesus Was a Laborer



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Norwegian Lutheran

By L. M. Stavig

Membership Increase

OUR CHURCH has increased in membership by 17,539, according statistics recently released by Dr. A. Bergsaker, secretary of the Church. is report covers the year 1943 and akes comparison with 1942. The in- ease brings the size of synod over 0,000 for the first time, having reach- l a total of 607,868 souls. The mem- ership passed the 500,000 mark in 34, just ten years ago.

The membership increase during 43 was higher than that of previous ears. The Church gained 10,539 in 41 and 9,042 in 1942, as compared ith the gain of 17,539 in 1943.

By districts the increase is shown in e following table:

istrict	1943	1942	Increase
astern	153,214	148,222	4,992
orthern Minn.	80,437	79,011	1,426
outhern Minn.	125,083	121,346	3,737
owa	54,855	54,175	680
outh Dakota	56,188	54,926	1,262
orth Dakota	78,434	76,899	1,535
ocky Mountain	19,694	18,763	931
acific	27,129	24,737	2,392
anada	12,834	12,250	584
Totals	607,868	590,329	17,539

It is significant that the largest per- ntage growth was shown by the Pa- ific, Rocky Mountain, and Canada istricts. These are the mission dis- icts of the Church. In commenting n this fact, the editor of the *Lutheran erald* makes this statement: "If any onclusions can legitimately be drawn rom this fact it is, no doubt, two-fold: hat there remaineth yet very much and to be possessed;' and that there re old, well-established congregations which are not completely awake to the pportunities in their immediate en- irons."

Chaplain's School

Col. Gynther Storaasli, senior chap- ain of the N.L.C.A., is in charge of the haplain Transition School of the U.S. rmy Air Forces. This school, the first f its kind developed by any branch of he service, is located at San Antonio, exas. Col. Storaasli served a brief eriod as parish pastor, entered the rmy chaplaincy in 1920, and has serv- d as such ever since.

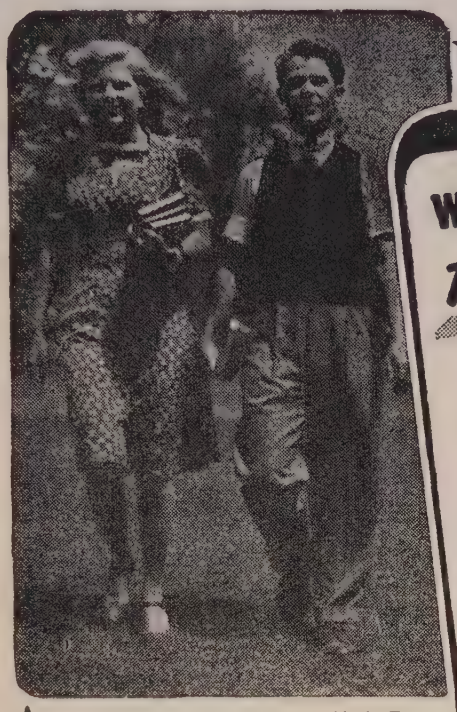
L.S.U. Camp

Men and women representing the cademies, colleges, and hospitals of the Church met at Green Lake, near Spicer, Minnesota, Sept. 5-10, in the annual L. S. U. Camp. Included were faculty members, officers of various campus organizations for the coming school year, and other student representatives.

Veteran of many similar camps, International Luther League President Arthur E. Hanson headed a staff which included leaders of various branches of church work. Bible study hours were led by Pastor Alvin Rogness of Mason City, Ia., and vespers by Pastor Oscar Anderson of Minneapolis.

Here and There

Prof. H. S. Hilleboe, veteran teacher of the Church, has recently closed his home at Sioux Falls, So. Dak., and taken up residence at Northfield, Minn. His valuable library was presented to Augustana College, on the faculty of which Prof. Hilleboe served for many years. . . . For a period of almost forty years Pastors M. B. and O. J. Erikson have carried out a unique ministry. The two brothers in 1904 assumed responsibility for the four congregations which had been served by their father and have since been associated in a joint ministry in these Churches. . . . Mrs. Laura Caroline Schroder, wife of Missionary B. M. Schroder, passed away July 22. . . . Dr. Iver Iverson will begin his duties as professor in Luther Theological Seminary in September.



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By H. Skov Nielsen

The Estes Park Bible Camp

BESIDES the Bible Camps mentioned in this column last month, a goodly number of our people attended the American Lutheran Conference Camp in Estes Park, Colo. This Camp was organized by some of our younger Nebraska District pastors as early as 1927, and the work was successful from the start. In 1934 it became a joint A.L.C. undertaking. The enrollment this year rose to 241.

Golden Weddings

Pastor Emeritus H. P. Berthelsen and wife celebrated their golden wedding on August 18 in their idyllic home on the shores of beautiful Lake Keuka, near Penn Yan, New York, where they have lived since their retirement from the active ministry a few years ago. Seven of their eight widely scattered children were able to be present at the occasion.

Another of our retired ministers, the Rev. L. H. Kjoller, now residing at Blair, Nebr., reached the fiftieth anniversary of his wedded life on September 2. A reception was given by the First Lutheran Church of Blair, which he formerly served.

Former publishing house manager, Mr. K. P. Hundahl, and wife completed fifty years of their life journey together on August 10. They marked the occasion by keeping open house to a host of relatives and friends in their beautiful suburban home at Omaha, Nebr.

Synodical vs. A.L.C. Outlook

A recent issue of "The Ansgar Lutheran," English organ of the U.D.E.L. Church, carried the following editorial:

"The strength of the Lutheran Church in the United States has largely till now depended upon the synodical loyalty of the different Lutherans. Each church member was loyal to his own synod. However, as the nationalistic and linguistic differences have disappeared, the synodical point of view has declined in importance. We are learning to think of the Kingdom of God and the Lutheran Church as a whole. This may be a slow process, but it is coming, and the rank and file of the church say the sooner the better.

"Let us just illustrate what might be accomplished in one field of endeavor, if we were less synodical-minded and more ecumenical-minded. We are thinking of Christian higher education. We have Lutheran colleges throughout the land. But as long as the emphasis is on the synodical college, it will prevent some Lutheran students from getting a Lutheran education. Why should North Dakota Lutherans go all the way to Nebraska to college, when they have a good Lutheran college in North Dakota? Why should Nebraska students who are not affiliated with our synod go all the way to Minnesota, when they can attend a Lutheran college in Nebraska? Why should students from the Pacific coast be induced to attend their synodical colleges here in the Middle West?

"This insistence on synodical loyalty with respect to educational institutions has sent many good Lutheran students to non-Lutheran colleges which were closer to their home.

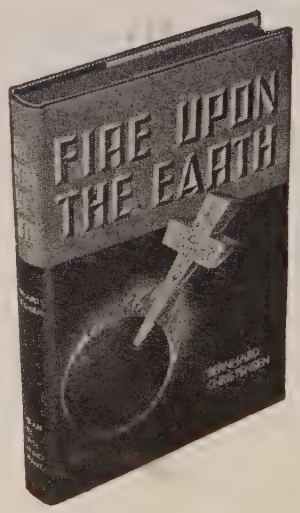
"We believe that Lutheranism could be greatly strengthened if the Lutheran Colleges of the American Lutheran Conference had more of the Conference outlook, and tried to instill the same spirit among its people.

"Synodical loyalty among the Lutheran bodies is needed but only to a limited extent, because every loyalty must be looked at from the point of view of the whole Lutheran Church in America."

Fire Upon the Earth

by

Dr. Bernhard Christensen



WHAT OTHERS SAY ABOUT IT:

Ebenezer: "This young and gifted theologian has given us one of the most stimulating books produced in the Lutheran Church in America for many a day."

—N. N. Rønning.

The Lutheran Messenger: "The lines throb and glow with the ardor of a great concern for our spiritual welfare as individuals and as a Church and for "the things that belong to our peace.' "—C. J. Sodergren.

The Lutheran Herald:

"His book is a voice calling—calling to the church to accept the challenge of the times and to dare to be what she was born to be—calling to the individual Christian to a more whole-hearted dedication to the implications of his high vocation—calling to the local congregation to recapture for itself the 'organismic' rather than the organizational conception of its nature and function.

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Lutheran Free Church

By H. C. Caspersen

The Pastors' Institute

ONE of the chief items of interest in our Church the last month was the pastors' summer institute at Augsburg. Attendance was about the average. There were also lay visitors present, especially at the evening meetings. We were glad to see pastors from sister churches with us. The program was very attractive.

The guest speaker this year was Dr. Otto Piper, professor of New Testament literature and exegesis at Princeton University. Dr. Piper is a German professor who came to this country in 1937. He had for several years been a teacher of theology in the University of Munster, when, after having made some statements in his lectures regarding the Church's independence of teaching over against mandates of the state, he was regarded disloyal to the state, and received notice that he was forbidden to speak, preach, or write in public throughout the third Reich. He thereupon emigrated to England and taught in London for a while and then came to the U.S., where Princeton University invited him to a teaching position. He is now installed as permanent professor and has become an American citizen. His family also came over some time after his settlement in America. Two of his sons are now serving their adopted country as members of the American forces in France.

It must be interpreted as a mark of liberality on the part of a reformed university (Princeton is a Presbyterian school) in allowing a Lutheran to teach within its walls. (Would it not be a Christian act to reciprocate?)

Dr. Piper gave four lectures under the general title, "God in History," with subtitles: "The Purpose of God," "The Kingdom of God and Eschatology," "Satan and the Powers of Evil," and "The Church and the World." He also addressed an evening meeting on the subject "What Is Man?" During a question period he answered some of the questions that had been handed in.

The lectures were replete with Biblical knowledge and there were references to Biblical literature, truly informative and inspiring. Dr. Piper has a good command of the English language and has acquired a better pronunciation than usually is the case with Germans who come over here at an advanced age. The doctor is approaching his sixties. Of appearance he is of rather light complexion, of good physique, stands five feet ten, speaks slowly and carefully with an easy, level flow of words, distinct and precise in his statements. His discourses are meaty and full. He refers constantly to the Bible without citing any particular Bible passages. His viewpoints of and approach to the subjects under discussion are traditionally Lutheran. He avoids controversial questions and subjects.

Dr. Piper, we learned, is an intimate of Karl Barth, who is somewhat younger. Dr. Barth was granted a professorate in a certain German University upon a recommendation from Dr. Piper. Dr. Piper is in a good sense a very common man, approachable, friendly, and willing. If available, he would be a good aid at institutes and larger gatherings.

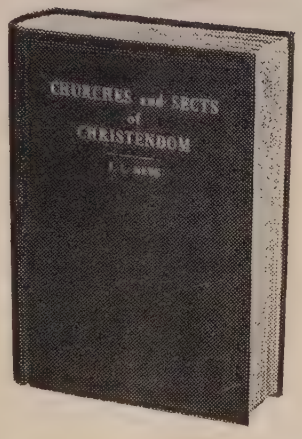
A lecture by Dr. T. F. Gullixson, president of Luther Seminary, St. Paul, on "The Lutheran Church and the Rural Problem" was a contribution of great value. He described the changes which are taking place and declared that if they are not checked, they will work havoc with our rural churches. We hope to see the lectures in the OUTLOOK!

Dr. Bernhard Christensen, president of Augsburg, gave a very informing lecture about "The Idea of the Lutheran Free Church" which deserves larger circulation.

Besides these, we had a lecture by Dr. Karl Ermisch, and addresses by Dr. Paul Roth, president of the Northwest Synod's theological seminary, on "The Uses of Church History"; Pastor Clifford A. Nelson, pastor of Gloria Dei Church, St. Paul, on Søren Kierkegaard, and Dr. John Milton of Luther Seminary on "The Pastor and His

Churches and Sects of Christendom

By Dr. J. L. Neve



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"The author of this volume endeavors to describe and characterize all church groups of Christendom; it is his purpose to treat not only those included in the official Religious Census of the United States but those of other lands as well. The contents of this book are the result of many years of lecturing on this subject. Observing that in most cases every church has engendered its own sects, the writer has attempted to treat the whole of Christendom in thirteen families and an additional group. In keeping with the title the religious organizations which do not desire to be considered Christians have been omitted . . . .

"The fourteen chapters of this book, together with the Introduction, address themselves to readers who have an interest in denominational questions. Those who think that because of the prevailing interest in church union today denominational problems are dead issues, are greatly mistaken. Institutions, rooted in a long history of Christian experience, built upon convictions made sacred by solemn Confessions or Covenants, established in the hearts of many believers and colored by certain types of piety, are still a long way from disappearing in a general church union. And, surely, a true and successful union calls for a knowledge of all that one can learn about the genius and present composition of the existing churches . . . ." Taken from the Foreword.

"Dr. Neve's book is not just another book in comparative symbolics. . . This volume is a real contribution to the subject announced in its title. It is an original product of scholarship, is based on very wide and thorough acquaintance with the various denominations and the Christian and non-Christian sects, and is easy reading. We have read critically certain significant chapters and recognize the author's evident purpose to speak with scholarly moderation and to treat also the various Lutheran divisions in the United States with fairness and sympathetic understanding. He is a conservative Lutheran teacher, his theology oriented by the Word of God and sincerely endeavoring to apply the norm of a sound Lutheran theology."—Theodore Graebner.

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Studies." Pastor W. Lyngdal, Duluth, and Dr. B. Kleven, Augsburg, also rendered valuable contributions. A lecture by Dr. Samuel Miller of the Lutheran Bible Institute, Minneapolis, on "Jeremiah" was warmly appreciated.

Each day began with a short devotion led by local pastors, which added much to the edifying atmosphere.

Building Projects

Some building projects are in the offing among us. Augsburg sorely needs a library and a science building, and plans are being laid for the realization of the enterprise. The academy in Fargo, the Oak Grove Seminary, coeducational, also is in need of larger facilities.

Augustana Synod

By Arthur O. Arnold

Pastoral Conferences

THE COMING of the fall season brings on the annual pastoral meetings in many of the conferences of the Augustana Synod. Some have been cancelled because of transportation difficulties, but it has been possible for some of the conferences to maintain the program. They are usually two- or three-day institutes, with varying programs of informative and inspirational content. The Iowa Conference will hold its pastoral meeting at Boone, Iowa, September 11-13. The Illinois Conference is planning its institute for October.

Gustavus Adolphus College

Gustavus Adolphus College of St. Peter, Mnnesota, announces that Dr. Edgar M. Carlson assumed the duties of the presidency of that institution on September 1. Dr. Carlson recently received his Ph.D. degree at the University of Chicago. Dr. O. A. Winfield, who is vice president and co-ordinator of the Naval V-12 unit, has served as acting president since the departure of Dr. Walter Lundeen.

Mr. Henry N. Benson of St. Peter was honored recently at a testimonial dinner at the college, in gratitude for forty-two years of service as a member and president of the Gustavus Adolphus College board. Mr. Benson not only gave of his ability and means to the college, but he served his community and his state in several official capacities, including his tenure as state senator, and as attorney general for the State of Minnesota.

Augustana College and Seminary

Dr. E. E. Ryden, editor of the *Lutheran Companion,* was recently elected president of the Board of Directors of Augustana College and Theological Seminary. He succeeds Dr. John A. Christenson of Chicago, who had served the Board as its president for four years. Mr. Earl Hanson, superintendent of schools at Rock Island, Illinois, was elected vice-president.

Dr. O. V. Anderson of La Grange has declined the call extended to him to become a professor at Augustana Theological Seminary.

Foreign Missions

The foreign mission situation is changing day by day, as word comes from the distant fields, as missionaries return, and as new recruits are sent out into the harvest.

Pastor Mauritz B. Hanson recently arrived home from China. He had hoped to be present at the synodical meeting in June in order to attend the ordination service of his son, but delays in India prevented this. Missi Verna Lofgren of India has also returned for a furlough.

Miss Ruth Holmer was recently commissioned as a missionary to Africa at a service in her home church in Du Bois, Pa. Her father assisted in the commissioning service.

Word has been received from Dr. J L. Benson in West China that the orphans and students at the welfare camp and high schools were caught by the Japanese as they were seeking to flee the invaders. A conservative estimate is that 700 were carried off. A request has gone out that the Church join in intercessory prayer for these children and young people of the Church.

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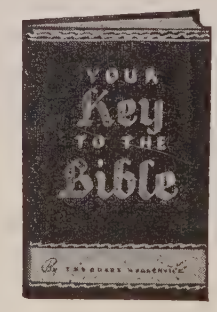

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ON THE RELIGIOUS HORIZON

Planning Meeting Of World Council

Church Leaders to Gather in Stockholm to Make Initial Arrangements

WITH the European phase of the war drawing to a close, church leaders are tentatively planning to meet in Stockholm, Sweden, as soon as military operations on the Continent cease, to arrange for the first assembly of the World Council of Churches.

The session in Stockholm will consist of not more than 50 churchmen from various parts of the world with about a half dozen delegates from the United States and Canada, according to Dr. Henry Smith Leiper, secretary of the American Committee for the World Council.

It is considered likely that the United States will be chosen as the site for the first world assembly. If held here, the meeting will probably convene for two weeks at Princeton, N. J., or some other community adjacent to New York City.

When the assembly will be held, however, still lies in the indefinite future, Dr. Leiper pointed out. It will be "well after" both the European and Pacific struggles end, and travel is again possible from all corners of the world. To date, eighty-six denominations in twenty-nine countries have voted to join the Council, and a full delegation to its sessions will total 450 representatives of non-Roman churches.

The task of the Christian Church in the world scene will be one of the foremost subjects at the first assembly, said Dr. Leiper. Church cooperation and mutual aid, religious liberty, and relationship of the "younger" and "older" churches will also be considered.

Attendance at the assembly is limited and apportioned by the constitution, as follows: eighty-five delegates from the Orthodox Churches throughout the world; 110 from the Continent of Europe; sixty from Great Britain and Eire; ninety from the U.S. and Canada; fifty from Asia, Africa, Latin America, and the Pacific Islands; twenty-five from South Africa, Australasia, and areas not otherwise represented, and not more than thirty members from minority Churches which in the judgment of the Central Committee are not granted adequate representation by those provisions.

Plans for the World Council of Churches were launched in 1937 when the Oxford Conference of the Universal Christian Council for Life and Work and the Edinburgh Conference of the World Conference on Faith and Order approved a proposal to merge the two movements into a permanent organization through which the Churches "will accept direct responsibility for the ecumenical task."

A year later, at Utrecht, Holland, a constitution and a plan of organization for a World Council of Churches was adopted, and a Provisional Committee, headed by the Most Rev. William Temple, Archbishop of Canterbury, was empowered to bring it into being.

While the formative period of the World Council will not end until the first assembly is held, an international office operates at Geneva, Switzerland, and branch ofifces are located in Sweden, Great Britain, the United States, and Canada. Through its commissions for war refugees, for chaplains to prisoners of war, for reconstruction and inter-church aid, and for distribution of the Bible, the Geneva headquarters spends three-quarters of a million annually in war emergency services, financed by voluntary contributions of constituent churches in each country.

Harvard Chaplain's School Graduates Last Class

Graduation of a final class of 163 chaplains brought to 6,500 the number of ministers who trained for military duty at the Harvard Chaplain's School since it was started on August 10, 1942. The school is now being transferred to Fort Devans, Mass., where the first class will begin the last of August.

Col. William D. Cleary, commandant chaplain of the school, told the graduates that wherever they found an American he was their responsibility, regardless of creed, color, rank, or service.

"Let it never be said of an American clergyman that he took shelter when his men were in danger," he said. "Your place is with your men when they are facing bombs and bullets, or any other danger."

Every graduate of the school left immediately for a post. Most of them are soon to go overseas, while a few older men will see service in hospitals and camps in this country. The chaplains were from all sections of the country, black men, white men, and a few yellow men.

Bible Reading Campaign To Be Promoted in Fall

Bible reading on a scale never before attempted in the United States will be promoted by the American Bible Society through sponsorship of a Nationwide Bible Reading program from Thanksgiving to Christmas, it has been announced by Rome A. Betts, general secretary of the Society.

A joint resolution of Congress, designating this period for Nationwide Bible Reading, has been introduced by Senators Harry F. Byrd (D.) of Virginia and Arthur Capper (R.) of Kansas and Representatives Donald H. McLean (R.) of New Jersey and Jerry Voorhis (D.) of California.

President Roosevelt and the governors of the forty-eight states have been approached to include reference to the project in their Thanksgiving Day proclamations, and early responses indicate that the request is meeting with favorable response. In some instances, governors will issue separate proclamations on the subject.

Wisconsin Attorney General Rules Against Healing

Indigents who petition municipalities for medical care are not entitled under state law to the services of Christian Science practitioners or mental or spiritual healers, Attorney General John E. Martin has ruled. The law, he said, "manifestly does not consider Christian Science treatments as medical treatment."

The decision was given at the request of county institution officials, several indigents, and representatives of the Christian Science faith.

"It is no doubt true," Martin declared, "that an indigent person desiring Christian Science or other mental or spiritual treatment cannot be compelled to submit to medical treatment instead, but his remedy is to refuse the care authorized."

Protestants Call Peace Conference

Post-War Arrangements Are to Be Studied by Church Leaders at Cleveland in January

PLANS are developing for a national conference to be held by Protestant leaders to study post-war arrangements. Time and place of the meeting, called by the Commission on a Just and Durable Peace of the Federal Council of Churches, have been tentatively set for Cleveland, Ohio, January 16-19, 1945.

Two study commissions are being created to facilitate the work of the conference, one at New York, and the other at Chicago. The former will study the current international situation; the latter the basic problem of peace strategy of the churches.

Professor Walter Horton of Oberlin Theological Seminary has been named chairman of the Chicago group, which will hold its first session early in October. The names of the New York chairman and the complete personnel of the two commissions will be announced later.

They will be urged to complete their work of drafting a statement and recommendations before Dec. 15, so that all delegates will have an opportunity to study them in advance of the convening date of the conference.

Delegates to the Cleveland conference, representing most leading Protestant denominations, will study developments of the past three years on the peace front. These include declarations of the United Nations at Teheran, Moscow, Cairo, and Dumbarton, and the Connally and Fulbright resolutions passed by both houses of Congress.

Between 350 and 400 delegates are expected to attend the conference, and two-thirds of them will represent various communions, both within and without the Federal Council of Churches, which has a constituency of 25,000,000 Protestants.

Other groups which will be represented include allied Christian bodies, such as the Home Missions Council, Foreign Missions Conference, International Council of Religious Education, American Committee for the World Council of Churches, and the United Stewardship Council.

Also, Christian bodies conducting educational programs for World Order, such as the Church Peace Union, YMCA, YWCA, United Council of Church Women, American Friends Service Committee, American Section of the World Alliance for International Friendship Through the Churches, Laymen's Missionary Movement, Laymen's Movement for World Christianity, Inter-seminary Movement, and the United Christian Youth Movement, city and state Councils of Churches, members of the Commission on a Just and Durable Peace which includes more than 100 church leaders, clergymen, and laymen of various communions.

Dulles May Retire From Peace Commission

John Foster Dulles is expected to resign as chairman of the Commission on a Just and Durable Peace within the next few weeks because of the press of his activities as foreign affairs adviser to Governor Thomas E. Dewey, Republican nominee for president.

Mr. Dulles, New York corporation lawyer, has headed the Commission since it was created by the Federal Council of Churches early in 1942, and was a leader in drawing up the Commission's widely-publicized "Six Pillars of Peace," a statement of post-war principles.

Mr. Dulles has been mentioned as probable secretary of state if the Republican party is victorious in November.

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Debate Religious Training of Youth

Efforts to Introduce Instruction in Des Moines Schools Are Opposed

ASSERTING that "there is no phase of education that has not been made possible by religion," Thomas B. Couchman, Jr., president of the Board of Education in Des Moines, Ia., believes that religious instruction must be given in the public schools if democracy is to be preserved.

His opinion was expressed in an informal debate on the subject at a recent meeting of the board after several members observed that there was a lack of religious training among graduates of Des Moines schools.

"If you teach Benedict Arnold as an example of treachery, why can't you teach Jesus Christ as an example of service to mankind?" Mr. Couchman asked.

Superintendent N. D. McCombs, arguing against such classes, declared that "the people who help support our schools insist we can't teach religion in them."

Another board member, Buell M. Lindgren, said that "less than 6,000 of the 27,000 Des Moines public school children ever enroll in church school." He suggested that the Council of Churches develop a program in which children would go to churches of their choice and receive religious instruction, for which they would be given school credit.

"People Not Church-Conscious"

That proposal was vetoed flatly by Superintendent McCombs, who said such programs fall apart even in smaller towns. "Who will police the children between the schools and churches?" he asked. "Our Des Moines citizens are not church-going conscious. When you drive downtown on Sunday evening, you see lines of persons waiting to get into shows. Who has ever seen a line of persons waiting to get into a church?"

Mr. McCombs asserted that returning soldiers, used to "foxhole Christianity," would demand a change in the "old, dry, uninteresting type of religion to one with a sense of the inner man."

Challenging this statement, Frank Burns, another board member, said that "the Catholic religion is cut and dried and hasn't been basically changed since the time of Christ, but will have the same drawing power as ever."

State laws governing the teaching of religion in the public schools provide reading of the Bible without interpretation. Religion may not be taught where attendance is compulsory. Courses in Bible history are offered at two local high schools, and in the elementary grades Biblical stories are included in reading and story-telling classes.

Plan Increased Reading Of Bible by Catholics

Reports on a new translation of the Old Testament into modern language were received at the national meeting of the Catholic Biblical Association of America at South Bend, Ind., and plans were considered for increased reading of the Bible by Catholics in the United States.

Wider Bible reading was emphasized as an aid to better knowledge and understanding of religion, in line with recent directives of the Holy See that the Scriptures be given to the people in translations based on the original languages.

The two-day meeting expressed the opinion that the application of the principles of Christianity to daily social, commercial, and intellectual life was the best means of promoting peace and security in the post-war world.

A Soldier-Preacher Draws Large Crowds

When Private Willis Holmgren, Norden bombsight mechanic at Kirtland Field, near Albuquerque, received a two-week furlough, he spent it conducting an old-fashioned revival meeting at the suburban and non-denominational "Alameda Community Church." Holmgren, 27, studied for the ministry before the war and now serves as pastor during his hours off from the army.

When the soldier-preacher took over the Alameda church its Sunday congregation averaged from fifteen to twenty persons. It now is nearing the hundred mark. Attendance at the services is outgrowing the small church home, so he has decided to erect a new canvas church.

Fears Church May Be Crowded Out After War

Fear that the Church may be crowded out in post-war planning by secular agencies was expressed in New York City by the Rev. Elbert M. Conover, director of the Interdenominational Bureau of Architecture.

Despite the fact that churches are developing peacetime building and improvement programs that may exceed $500,000,000, Dr. Conover warned that the Church may "find itself further isolated from the stream of life through a lack of conviction as to its full responsibility, and its failure to provide suitable buildings and equipment needed for modern activities."

"Already community post-war programs include the erection of community recreation buildings, playgrounds, and auditoriums," he asserted. "Activities in these community enterprises will be directed by non-church agencies. Evidently the federal government will be prepared to enter this field.

"Millions of dollars will be spent for war memorials. Communities are now discussing plans for spending these millions and are talking of recreation centers and similar projects. Doubtless at the first sign of a post-war industrial slump, a great public works program will be put forward. In this program, recreational centers will bulk largely."

Dr. Conover urged the Church to include in its work a program of recreational and social activities "because some of the finest elements of character may best be developed through recreation, and because the Church depends to a measurable degree for its effectiveness upon its experience in Christian fellowship.

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Methodists Oppose Peace Conscription

Youth of Church Go on Record Against Introducing Militarism in America

POST-WAR conscription of youth for either military or labor service was condemned by the National Conference of Methodist Youth in session at College Camp, Wisc. Both the Austin-Wadsworth bill for labor conscription and the Gurney-Wadsworth bill for a military draft after the war drew the fire of the ninety-one presidents of annual conference youth organizations and twenty-six presidents of state or regional student groups.

"We believe that the principles of these bills violate the rights of individual conscience, as they make no provision for the exception of conscientious objectors or for alternate service," the conference stated. "This is a direct violation of the principles of Jesus and of democracy, which develop individual ideals and conscience.

"We believe, as Christians, that we should cooperate with other nations in making world peace a reality. These bills will encourage the use of war as a means to settle disputes among nations. We feel that these bills will hinder the regaining of civil liberties once military control is established."

The conference asked Methodist youth to help bring returning service men and women into churches, communities, and campus groups through a cordial, helpful approach so that "their fellowship and interest" may be regained.

Racial discriminations were attacked in a resolution which urged local churches "to study the principles of Christian non-violence and direct action as a technique for overcoming undemocratic and un-Christian racial discrimination."

The statement decried "present discriminatory practices of awarding jobs in war industries, appointment of chaplains, granting of commissions to men and women in the armed forces, establishment of training fields, and so penalizing a citizen because of his race."

Relocation of all Japanese-Americans was advocated "as rapidly as possible," and opposition was expressed to any Congressional action "which would deprive American citizens of Japanese ancestry of their citizenship."

A resolution on capital and labor called for the Church to analyze the central issues involved and to "place itself firmly behind those policies and actions which, judged by the tenets of the Christian faith, seem designed to protect the basic economic and political rights of all individuals involved."

Chaplain Says 23rd Psalm Most Comfort to Soldiers

The Scripture text that gives most comfort to soldiers preparing for battle is the 23rd Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, fo Thou art with me. . . ."

This opinion was expressed by Cap John M. Bomar, of Plainville, Mass chaplain of the 20th Ferrying Group stationed at Smyrna Army Air Fiel near Nashville, Tenn. He spoke a special camp religious services.

There is a big increase in chapel at tendance as the time for action nears but that does not mean that soldier are "frightened into religion," Chap lain Bomar said.

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